The Churchman.

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DAILY SERVICE.

"Day by day we magnify Thee."—*Te Deum.*

PUBLIC WORSHIP is celebrated every Week day in this City, as follows:

TRINITY CHURCH. 9, A. M., 3, P. M.
ST. LUKE'S CHURCH. 8, A. M.
ALL SAINTS CHURCH. 6, A. M.
ST. CLEMENT'S CHURCH. 8, A. M.
CALVARY CHURCH. 8, A. M. 6, P. M.
CHURCH OF THE ANNUNCIATION. 8, A. M. 6, P. M.
CHURCH OF THE HOLY COMMUNION. 6, A. M. 6, P. M.; and on Saints days a Second Service, Lecture, and Offertory, 9 A. M.
CHURCH OF THE CRUCIFIXON. 8, A. M.

Calendar, for June.

24. The Nativity of St. John the Baptist.
25. First Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Second Sunday after Trinity.
9. Third Sunday after Trinity.
16. Fourth Sunday after Trinity.
23. Fifth Sunday after Trinity.
25. St. James the Apostle.
30. Sixth Sunday after Trinity.

Poetry.

For the Churchman.

THESE THREE.

"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 *Tim.* i. 7.

I would not be all body,
And I would not be all mind,
Yet 'tis hard to keep in order
Such opposites combined.
I would not be all mind,
Nor would I be all heart,
Yet they quarrel with each other,
And they cannot live apart.
I would not be all body, all mind, nor all heart,
Though they work not well together, yet they cannot live apart.

I would not be all faith,
Nor would I be all love,
Like a watch without a spring
The indexes to move.
I would not be all love,
And all hope I would not be,
Like a watch without a dial,
To tell the hour to me.
All faith, or all hope, or all love, I would not be,
Though we know that far the greatest, is love of these three.

Give me faith for this poor mind,
Give me love for this weak heart,
Give me hope for this dull body,
And, my Friend! we'll make a start—
No more need to live apart,
If for peace thou art inclined,
There is three-fold grace to bless thee.
O! my body, heart, and mind.
Only believe, and there's a promise "who seek shall find,"
Even grace to keep thee blameless, thou body, heart and mind!

I. C. H.

May 22, 1848.

For the Churchman.

Come sacred song thy Heaven of joy spread o'er me,
Thy golden pinioned choir bring in thy train;
The keen delights that throng thy path restore me,
I will not fright thee from my side again.

Come at the morning hour, when life is gushing
Afresh from the great *Fount* of life above;
Its anthem let me hear, earth's sorrows hushing,
Turning my fevered soul to Heaven's pure love.

Oh come! and breathe but one sweet strain of gladness,
To cheer my wearied spirit on its way;
Some *wandering air* of seraph's lyre, where sadness
No undertone can mingle with its lay.

Or let me hear that flood of music, pouring
Like the deep voice of thousand oceans' flow;
From the great multitude of saints adoring
In Heaven's high court, and in the Church below.

Or let me hear thee, at the altar kneeling,
As when He sung of old that "hymn" divine;
To loving hearts eternal joys revealing
Where mortal forms, in robes immortal shine.

My spirit lives upon thy heavenly numbers,
And I companion of thy way would be;
Where thy pure beams illume the infant's slumbers,
Or the high palaces of eternity.

Come sacred song, at the cool hour of even,
Thy strains of joy pour on its sacred rest;
Let my repose in life and death, like Heaven,
All blissful be with anthems of the Blest.

Come at the silent hour of night, and bear me
To your pure world where discords never come;
Tune my dark soul, exalt, refine, prepare me
To sing with Thee in Thy celestial home.

May 31, 1848. C.

Miscellaneous.

PREACHING.

[From the Bishop of Fredericton's Charge.]

That our flocks are often led to place an undue stress upon this part of our duty is obvious to all. The corrupt heart of man always values most that which exalts or pleases self, which is most easily performed, and in the performance of which judgment is passed upon others. Preaching is liable to all these abuses. Mere hearing costs nothing; the hearer who admires or censures is, or fancies himself to be, a judge, and, though admonished or reproved, he enthrones himself in the critic's chair. Hence the undue preference of sermons over prayer; the contempt poured upon particular preaching, the exaltation of others, whilst a few are found who hear in silence, weep, rejoice, and pray. Yet, though these evils everywhere abound, we should not act wisely in depreciating or in neglecting an ordinance of God.

"Preach the Word," is the eternal command; and what must be done in obedience to God ought to be done in the best possible manner. One of the great faults generally found with sermons is that they are dull. Preachers do not sufficiently study variety and copiousness of information. They "bring" not "forth out of their treasuries things new and old." Either they dwell on single points of doctrine in every Sermon, in almost the self same words, or confine themselves to the same round of moral duties, or preach about nothing but the Church, or else they never mention it. If we take the Scripture for our guide in preaching, we shall find it otherwise. Continual variety is found in the Word of God. History and exhortation, precept and parable, sententious proverbs, simple narratives, holy and comforting doctrines, supported by weighty arguments, and followed by practical exhortations, are interspersed in rapid succession in its sacred pages. I would advise my younger bretheren not to confine themselves to single trite texts, divided into three regular parts, with the same kind of conclusion for all. It is used often to expound a longer passage of Scripture, as, for instance, a Parable, a Psalm, or one of the Gospels or Epistles for the day; and, by following in the wake of the Church throughout the year, we are sure to obtain a variety of useful and interesting subjects. Thus the lives of the Saints, the sayings of our Saviour, the Christian application of Jewish Psalms, the principal events of our Lord's life, the prophecies of his first, the signs of his second, advent, the doctrines and duties contained in the Creed and the Commandments, Prayer and the Sacraments, the nature, constitution, and progress of the Church, will all in their turn furnish matter for instruction. Decies repetita placebit.

The style of the preaching is, in its degree, of as much importance as the matter. My meaning on this head cannot be so well expressed as in the words of Archbishop Secker. "The concern of a parish Minister," says the Archbishop, "is to make the lowest of his congregation apprehend the doctrine of salvation by repentance, faith, and obedience, and to labor, that, when they know the way of life, they may walk in it. Smooth discourses, composed partly in fine words, which they do not understand, partly in flowing sentences, which they cannot follow to the end, leave them as ignorant and unreformed as ever, and lull them into a fatal security. Your expressions may be very common, without being low; yet employ the lowest, provided they are not ridiculous, rather than not be understood. Let your sentences, and the parts of them, be short where you can. Avoid rusticity and grossness in your style; yet not be too fond of smooth and soft and flowing language, but study to be nervous and expressive; and bear the censure of being unpolished, rather than uninfluencing."

I venture to quote a few more remarks from the same judicious writer, on manner:—

"Every man's voice and utterance belongs to himself alone; and it is in vain to think of talking like such and such a one. Therefore preserve what is native to you, free it from adventitious faults, improve it if you can, but remember that you may deprave it by the endeavor, and certainly will if you change it essentially. Speak to your people as you would undertake to inform or persuade a friend in a concern of great moment, only with more deliberation, more strength and energy, in proportion to the numbers; and vary both your style and elocution, as in conversation you always do, suitably to your matter. For monotony soon deadens attention. It is worst indeed when uniformly unnatural, by degenerating into a kind of chant." To which I will add that distinctness of utterance will both render your words certain to be heard, and will tend much more to fix the attention of your hearers than loudness of sound.

CATECHISING.

[From the same.]

I proceed to speak of another most important, but most sadly neglected, part of clerical duty—*Public Catechising.* It is remarkable that most of our best English Divines have borne witness of the importance, and have, at the same time, complained of the neglect of this most useful and Scriptural work, the disuse of which can, I fear, be set down to nothing but indolence, because it never seems to have been even unpopular. To gather the younger portion of the congregation together, and through them to instruct the elder, many of whom are too ill-informed to profit by Sermons, is surely the most effectual method of endeavoring to "turn the hearts of the fathers to their children, and the hearts of the children to the fathers." I would very earnestly press upon you all the necessity, as well as add somewhat on the nature, of this duty.

The great ignorance of a vast number of Christians on the main points of faith and practice, as well as on the specific docrines of their own Church, is the strongest argument that can be alleged in favor of public Catechising. If the clergy would only take the trouble to ascertain the real amount of knowledge which the adult portion of their flocks possess on points of Christian doctrine, they would find it almost incredibly small and extremely indistinct; and such persons are generally ashamed to confess how much they do not know, and unwilling or unable to give up the time to acquire what ought to be known. From sermons ordinarily they carry away very little information; the little they understand they speedily forget, and the hearing of Sermons is more like a mechanical exercise, or a Spiritual stimulant, which they take once a week, than an edifying means of knowledge. But the instruction of the young revives the hearts of the old; what they do know is made more distinct; what they do not, is shown them without putting them to the blush; even the mistakes of the catechumen serve to correct their own, whilst the form of question and answer helps a weak memory to retain what, when uttered in a Sermon, is lost by the continuity of the discourse. Casual remarks on important subjects are better received and treasured up. Their homeliness pleases and attracts, and the simplicity which is adapted to the child is found to come home to the heart of the aged man. Never is the parish Priest more affectionately regarded by his flock, never does he more closely tread in the steps of the Good Shepherd, than when he familiarly, yet reverently, instructs the youth of his flock in the faith and duty of the Christian religion. To a duty so plain, so pleasing, and so useful, what objection can be made but that of incapacity, which is only another word for indolence? No Pastor who is competently instructed in the chief truths of the Christian religion, and has taken pains to prove by Scripture the truths contained in the Church Catechism, need be at a loss for matter; and, though a judicious method of catechising may be difficult of attainment, the difficulty is well worth mastering.

VISITATION OF THE SICK.

[From the same.]

I would now call your attention to another equally important part of your duties—the visiting of the sick, and, "as far as need shall require, and occasion shall be given," of "the whole." Without this a clergyman's duty is but half-discharged. In parishes where the people are collected in villages and towns, less difficulty is presented, and in sickness, few, if any, neglect the services of their appointed clergyman. The principal difficulty is to bring those who are in health to desire the visits of a Clergyman *in his Clerical capacity.* All persons are glad to receive marks of attention and civility; and a cheerful hospitality is commonly to be met with in this province; and it is our duty to pay our friends this mark of respect: but when the conversation goes no further than the weather or the crops, or is confined to observations on persons, it is difficult to see that it is attended with permanent advantage to either party. Our real object in visiting each member of our flock should be to express our sympathy in his sorrows, or his joys, to promote his actual progress in the great preparation for the eternal world, his discharge of the daily duties of domestic life, his habit of constant communion with the Church, his real fitness for the awful presence of the Holy One Himself. Alas! on this errand too many of our parishioners seem not desirous to see us, nor willing to regard us as their spiritual friends, the guides and counsellors of their immortal souls.

In order, therefore, to profitable visiting, our own tone of mind must be elevated. We must not be the mere respectable members of society, the cheerful festive companions of the rich or the mirthful, the judicious and sedulous men of business; ours is a higher employment, a loftier sphere of action. These, our friends and neighbors, are our fellow-sinners in a world of corruption, in a time of self-deceit and self-indulgence, in a place where the Church is weak, and the world is strong. Their blood will be required at our hands, if we do not make some effort to rouse them from their apathy, their negligence, their sin. How many appear unfit to die! How many deprive themselves of the full enjoyment even of the ordinary means of Grace! How few are in possession of that holy fear, that virtuous faith, that peaceful love, by which "he that is born of God overcometh the world?" If we estimate the strength of our Church as a whole, by the number of those who "walk in the light as He is in the light, and have fellowship" (or communion) "one with another," and whom "the blood of Jesus Christ cleanseth from all sin," we may tremble while we say, "if the Lord of Hosts had not left unto us a very small remnant, we had been as Sodoma, and had been like unto Gomorrah."

Now no man can impart to others that which he has not himself received. An ungodly Pastor may indeed be made the instrument of good to others, by preaching good to others, by preaching truth; but to benefit his people by personal acquaintance, he must have the divine life in his own soul. He must be a man of meditation and prayer. And every year seems to make this work more difficult, and to put more temptations in our way to neglect it. The numerous channels of usefulness, the scattered population, the time occupied in visiting, are hindrances; the complex artificial way of living is a greater hindrance: our rapidity of communication and abundance of intelligence is a greater hindrance still. If we are always on the move, what time is left for communing with God? If we are always reading letters, pamphlets, and newspapers, what opportunity remains for quiet thought, patient study, grave meditation, silent prayer? A calm repose of mind, uplifted thoughts, desires that breathe the air of Heaven, seem almost incompatible with this bustling, clamorous, imitative age, in which we live as it were in a kind of moral earthquake, rocking to and tro with continual change, dizzy with agitation and excitement, craving still for more. The ancient landmarks are in course of removal: the very sky and earth seem to reel before our eyes, as if we had just been landed from a long voyage. But though this may be our difficulty, we must not be conquered by it. Our blessed Master, when he had been all day long in the crowd, sought the freshness of the mountain air, the stillness and solitude of night, and poured out his soul unto the Father. He commanded his disciples, when "there were many coming and going, and they had not leisure so much as to eat," to "retire into the desert places, and rest awhile." It was necessary to their spiritual existence—and it is equally necessary to our own. To make our visits profitable, and our conversation such as "becometh the Gospel of Christ," we must come invigorated by secret prayer, and sustained and elevated by fellowship with the gracious Spirit of Truth. Thus furnished, our intercourse with our people will assume a Holier character; even while we speak on ordinary subjects, we shall not speak in the spirit of the world, and a chastised and sober thoughtfulness will be diffused over our general conversation.

Such habits will supply us with the best answer to the question, how far a Clergyman may lawfully mix in the recreations and amusements of ordinary society: a question which can seldom be answered satisfactorily in the abstract, and which will admit of many modifications, according to circumstances. If, however, our spiritual intercourse with God be duly kept up, if the eye of our mind be single, we shall soon discover the point beyond which it is unsafe to proceed: and when our presence is made to countenance excess, extravagance, and idle dissipation, or when a large portion of our time is wasted, it is then clearly our duty to withdraw.

There is another branch of this subject which requires more attention than has, I fear, been paid to it by the Clergy of our Church in general; I mean the study of Casuistical Divinity.

Cases of soul-sickness are as various in their nature, and require as great variety of treatment at the hands of a spiritual physician, as is demanded by bodily disorders. A few words of hasty prayer, and general topics of consolation derived from the freeness of God's mercy, will not supply the wants of a burdened conscience, nor relieve one who has been engaged in complicated schemes of sin, or who has oppressed or defrauded his neighbor, or whose doctrinal views on important points are confused and entangled, or who is filled with delusive fears and morbid fancies. It is only the empiric who boasts of one cure for all diseases. The works of Bishop Taylor and Bishop Sanderson will assist you in this matter; and I take this opportunity of urging on my younger brethren the necessity of continually adding to their stores of theological knowledge. He whose office requires him to teach, will soon exhaust himself, unless he is perpetually learning. And I entertain a sanguine hope, that the frequent meetings of the Clergy in their Rural Deaneries, by accustoming them to the consideration of definite subjects, and by the comparison of the practical experience of each in the discharge of Pastoral duty, may be highly beneficial to us all. Thus we shall "give attendance to reading, to oxhortation, and to doctrine."

NEW CHURCHES.

[From Notes to the Bishop of Fredricton's Charge.]

The clergy will forgive me for adding a few words on a subject, the difficulties of which are no doubt felt by themselves. When a Church is to be built, an architect is seldom to be found, and almost every one is ignorant of the best form, dimensions, and arrangement of the fabric. The difficulties are generally increased by a want of means. There is no deficiency in materials. New Brunswick abounds with excellent granite, sand stone, and free stone, and of course wood is always to be had in abundance. I should strongly urge on the clergy the desirableness of building low walls of rubble stone, wherever stone is near, and a mason can be procured. In spite of the apparent cheapness of wood, it requires continual paint, it is liable to frequent rot, and it will only last a very limited time. If the expense of stone windows be too great, as may frequently be the case, wooden windows, sanded over, might be inserted as a make-shift, to last until they could be taken out on their decaying, and could be replaced, when means are found, with stone. Then the expense of rebuilding would be saved. Some little decoration in the shape of the windows could then be provided at a small additional outlay. The walls need not be more than eighteen, sixteen, or fourteen, or in very small Churches twelve, feet high above the ground. The roof should, in this climate especially, be steep, not less, at all events not much less, than equilateral in pitch, which will look better, wear better, and will prevent any lodgment and ponding back of snow. As little plaster as possible in the roof should be allowed, for plaster is the worst, and wood one of the best conductors of sound.

The early decorated or middle-pointed is the best style for building, as being one of the simplest, the most chaste and perfect of all the styles. In stone buildings, the usual proportions of ancient Churches are, in Churches without aisles, that the nave and chancel together are in length three times at least the width of the nave. When there are two side aisles, the length of the nave is usual'y 1 1-2 times the whole width of nave and aisles, and the length of the whole Church is 3 times or 2 1-2 times its width. The aisles are generally five times as long as they are wide. The height of Churches varies, but they are at least as high as they are wide; when very small, the height is often twice the width. If the tower stand at the west end of the nave, which is not necessary where there are no aisles, it should be as wide as the nave, or it may stand at the end of an aisle. Cross Churehes are very pleasing in effect when small, and the arms nearly equal, but cannot be recommended as large Churches. The Cathedral is the only exception, which is, with very few exceptions, cruciform. The windows usually made in this country are at least twice, often three times larger than is necessary, making the Church hotter in summer by excess of light, and colder in winter, not only by draughts, but by cold from the glass. Few side lights need be wider than eighteen inches or two feet, nor, if the window be double, with a mullion between, need it contain more than three or four feet of glass. If the nave be of proper proportion, a tie beam as low as the eaves is not always required, and the timbers, though rough, should still be seen. The usual proportion (40 by 28) is therefore nearly the worst that could be devised, especially when filled with broad flaring vulgar windows. The roof is generally flat, and loaded with snow. It may be observed, that the proportions of the ancient parish Church were, in the main, those of the first Temple, divinely given, viz., 90 feet in length, by 30 in width, and 45 in height.* May we not suppose that it would be at least as wise to copy such a pattern as to copy the pattern of 1786?

* See 1 Kings, vi. 2; 1 Chron. xxviii. 11, 12; 2 Chron. iii. 3.

SACRILEGE.

"I come, lastly, to speak of Sacrilege in a point of view in which I fear it is seldom considered. To make myself understood, it is necessary that I should briefly return to the subject of Baptism. This last is represented in Scripture under the various similitudes of cleansing, clothing, a burial and resurrection, a new birth, and other figures. Of these I shall, in this place, only avail myself of that of *clothing.* St Paul, writing to the Colossians, says, 'Lie not one to another, seeing ye have *put off* the old man with his deeds, and have *put on the new man.*' And, again, to the Galatians: 'As many of you as have been *baptized into Christ* have *put on Christ.*'

"I would now call your attention to the Parable of the Marriage Supper, as recorded in the 22nd Chap. of St. Matthew. We read that the King coming in, and seeing a man 'which had not on a wedding garment,' said unto him 'Friend, how camest thou in hither not having a wedding garment?' *and he was speechless.* Then said the King to the servants, 'Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth.'

"There have been various interpretations put upon this passage; but as Baptism, whatever it be allowed to convey, was certainly the *first step* in Christian discipleship, so is the 'wedding garment' here made the preliminary and necessary qualification for a place at that feast, which typifies and represents the *marriage supper of the Lamb.*

"It was the custom of Eastern countries, at the celebration of marriages, to *provide* the wedding dress for *all* the guests; well might the man then be 'speechless' who had neglected this hospitable privilege. Christ has instituted and provided clothing for his guests—even the unsullied robe of child-like innocency; for we are 'baptized into,' and *clothed* by the *putting on of the Lord Jesus Christ.* If, then, no guest was allowed to sit at the marriage feast without this necessary preparation, think not that he, who rejects the more glorious privilege of being clothed by Christ Jesus, shall escape the condemnation of *sacrilegious* intrusion to the Supper of the Lord—earnest and type of that more transcendent Feast, the marriage supper of the Lamb, for which his wife shall have 'made herself ready;' being clothed in fine linen, 'which is the righteousness of the Saints.'"—*From the English Churchman.*

Communications.

For the Churchman.

In order to a just appreciation of the claims of the Gospel upon the assent of the human mind, the great principle should be remembered, that religion is not a system of belief and action which a man is to think out for himself, but one which God has prepared for him, and which he is morally bound to receive as thus prepared. Nor does it urge its claim simply on the ground of the reasonableness, propriety, and usefulness, of its doctrines and precepts: it challenges assent by *facts* in proof of its divine origin, sustained by ample evidence. Nor does it consist merely of such principles and requirements as commend themselves by their obvious intrinsic worth, and moral fitness or necessity: it illustrates the divine sovereignty, and human dependence, by having essentially incorporated with it, outward acts and exercises, rites and ceremonies, possessing no inherent moral fitness or obligation, but drawing their whole value from the positive appointment of God, for reasons so little obvious as forcibly to illustrate that feature of His infinitely independent authority, whereby "He giveth not account of any of His matters;" which requirements, besides being divinely appointed tokens of man's faith and devotion, are made channels through which he is to enjoy the divine succor he so much needs as a moral and intellectual being. The intelligent student of history knows full well that such principles have been incorporated into all the forms of religion which man has ever embraced, with only such exceptions as detract nothing from the fair and honest conclusion that if ever there can be force in the argument drawn from the universal sense and experience of mankind, it exists most emphatically on this point. The Bible, too, clearly proves that the religion which *it* enforces from first to last, is thus marked by external requirements which man's judgment would never originate, and is commended to his regard not merely by its agreement with his sense of fitness and utility, but by *facts* which prove it to have claims entirely independent of his powers of moral discovery, or of moral appreciation; and which so clearly show that it is of God, that the reception of it, and submission to it, in all its parts, is a duty prior to any conviction of its value which reason, observation, or experience may afford.

Foremost, and most powerful and conclusive, of all the facts connected with the evidences of Christianity, is the resurrection of our Lord. Admit this; and His religion *must be* true, and we must be under a moral obligation to receive and adopt it in all its parts—its doctrines and its duties. And the principle which denies or doubts this fact, would undermine and destroy the whole of that immense fabric of useful knowledge which is built on historical testimony: for no event in history is more conclusively proved, than the resurrection of Christ.

The accounts of that event given by the evangelists were—as appears from the most abundant extraneous attestation—made public where and when they profess to have been, and were corroborated by the cotemporary testimony of all the apostles. Therefore, at Jerusalem, where it was publicly known that Jesus Christ had been crucified, twelve men unite in declaring that He had risen from the dead, been seen by them, been much in company with them, and conversed and eaten with them, at different times during the space of forty days. Another person, of great learning and reputation, and an active and influential opponent of Christ's religion, afterwards became a convert to it, and besides asserting that Jesus, having risen from the dead, and ascended into heaven, had manifestly appeared to him in a glorious supernatural light, and spoken to him; as the result of which, he had become an active preacher of the Gospel, and proved the truth of his mission by the exercise of miraculous power;—besides this, St. Paul, in discoursing on Christ's resurrection, publicly appealed, in addition to others, to more than two hundred and fifty living witnesses.* The fact and circumstances of Christ's resurrection are declared in the ears of the Governor, and the soldiers, who were said to have condemned and executed Him, of a distinguished citizen, who, the apostles declared, had had Him buried in his own tomb, and of the watch who, they asserted, had been placed by the public authorities to guard the sepulchre, for the express purpose of preventing the stealing of His body under pretence of a resurrection. They asserted that this guard had been sorely alarmed by an earthquake, and by the appearance of an angel, who rolled back the stone from the mouth of the tomb. They declared that upon an account of the resurrection being given by the watch, they were bribed by the chief priests to say that while they slept the disciples stole the body; and that to secure them from the severe punishment incurred by such dereliction of duty, those priests undertook to conciliate the Governor. From the tomb thus thrown open, they declared that their Lord had risen.

An account of these things was given in public addresses, constantly made throughout the community in which they were said to have transpired, which must have known them to be false if they were so, and in which there were multitudes lacking neither the will nor power to expose the falsehood, and crush the cause which clung to it. A record of them too was soon made, constantly read in public, and extensively circulated; and has been handed down to our day without a vestige of cotemporary contradiction.

Let us suppose that now, and in the place of our residence, such a story is publicly and confidently asserted: that twelve men unite in declaring that a man has recently been executed by the joint action of the civil, ecclesiastical, and military authorities, in the presence of many spectators, and buried in the tomb of a distinguished and well known citizen, which, to prevent the removal of the body, was watched by a military guard, duly ordered on service; that an earthquake occurred while these men were on duty, and they saw an angel who opened the sepulchre, and thus released its tenant, who was restored to life; that these soldiers were bribed to give a false account of the affair, by declaring that the body had been stolen, and that those who bribed them had undertaken to screen them from punishment; and that the individual thus raised from the dead had gone in and out among the people, for forty days after that event, and been particularly seen and recognized by several hundred persons. Let us suppose a declaration of these things frequently made to many and large public assemblies, and carefully recorded; and yet, though the whole is a fabrication, suffered to be spread far and wide, and to descend to posterity, without denial. The supposition is too obviously and palpably absurd to be cherished for a moment. The very absence of counter-evidence, is, under the circumstances, positive proof of the resurrection of Christ.

This fact was made by the first preachers of the Gospel its fundamental article. They rested the claims of the whole system upon it. "If Christ be not risen," is their firm and fearless language, "then is our preaching vain, and your faith is also vain."† They derived from it all the confidence with which they urged the Gospel on the assent and acceptance of men, and all their comfort and support amid the severe labors, privations, and sufferings, to which they were thus exposed. Comfort and support unspeakable must, indeed, have necessarily flowed from certainty that their Master had risen. But no imposition upon them, and no possible stretch of imagination, could have produced belief on this subject contrary to fact. That twelve men should have been thus deluded into the fancy that for forty days they were in intercourse with one whom they had well known for three years, will hardly be imagined. If Christ had not risen, their declaring that He had, could have been nothing short of wilful and wicked deception. And is it possible that, knowing themselves to be such base deceivers and impostors, they could have borne up under the severe persecutions, and cheerfully submitted to the agonizing deaths, to which their religion exposed them?

But besides that their honest belief of their Lord's resurrection—so impossible is it that it could have been a mistaken one—must, in the nature of things, have inspired them with great moral courage, and cheered them on in their labors for the propagation of the Gospel, another very reasonable conclusion is, that they would have been encouraged by support and comfort, specially and supernaturally afforded by God Himself.

From such considerations, the truly logical mind derives the conclusion, that the resurrection of Christ is as unquestionable a fact as history affords. Therefore, the system of religion which rests upon it has claims to the respectful regard, the serious study, and the cordial reception, of every one who makes an honest profession of desiring to adopt a reasonable religion, and to embrace the truth. B. T. O.

* "The *greater part* of above five hundred brethren, of whom," St. Paul declares, 1 Corinthians xv. 6, "He was seen at once."

† 1 Corinthians xv. 14.

For The Churchman.

Dear Mr. Editor: As you have opened your columns for an inquiry, what reasons Churchmen have for uniting in the brotherhood of Odd Fellows, I feel disposed to give the answer of *one*, hoping that the evidence of many which may be collected, may open the eyes of members of our communion to the causes of the suffering which a portion of us feel. The desire for sympathy, kindness, mutual aid, comfort, is strongly felt by those whose station in life is humble, in this age of intense selfishness. Should the Church furnish these to her members? Alas! she does not, and hence the necessity of a resort to voluntary human associations, to supply a want so much felt. Brotherly kindness and charity (love) seem not to exist amongst us. Wealth and Fashion rule; the poor man has no home in the Church; his voice is not heard in her councils; he has no access to her High Places of Fashion. In the strong language of one of our city Rectors, *Fashion is omnipotent* here, and he who walks in humble life is unnoticed and forgotten.—Doubtless, the Church would feed us, if we were starving, or clothe us, if we needed that aid; but we, who are striving to keep God's commandments by laboring industriously in our vocation six days, and keeping one day a holy Sabbath, need not her alms: we clothe and feed ourselves and families; but we do need Christian sympathy, friendly regard, brotherly kindness, charity. Failing to receive these of our spiritual mother, and unable to make our voice heard in her ears, some of us have entered into the brotherhood of Odd Fellows, where a portion of our wants has been supplied. For myself, I may say it would give me much more pleasure to give all my contributions and all my efforts in the Church, if I could receive in return all that nourishment which my condition requires. I scarce dare hope for such a reform in her habits, as will enable her to give it. For nearly twenty years I have been a member of her communion, coming to her from one of the dissenting bodies; yet there is not a household in her borders that I can enter with social freedom—not a brother in her communion with whom I can converse in Christian sympathy—not one with whom I can *take sweet counsel,* and *walk together in the house of God.* What little I have of social intercourse is ministered to me by the denomination I have left, and the world; what of brotherly kindness by the Order of the Brotherhood which I have entered. Am I wrong in believing that the Church should minister to us in spiritual things? that she should build up her members in the most holy Faith? And how shall she do this, but by forming their habits and manners in a holy society, giving them Christian sympathy, counsel, aid, encouragement, extending to them brotherly kindness and love. I believe the Church to be perfect in her Divine organization; the fault is, her members do not carry out her designs. The argument for the Church is perfect; the difficulty is to act upon it in detail. The great *want of the times* is, not an *earnest ministry,* of which we have a large amount, but an acting out in the life of the precepts of our Divine Master. These precepts must be acted out literally, not spiritualized away, so as to remain cold abstractions, but impressed upon us as vital truths, and His commandments faithfully kept. It is time the Church aroused herself. She is not now ministering to the great wants of the community; she must bring out more distinctly the Catholic features of her system; make herself, in reality, the Church of the people. Then will she soon find herself set for the *healing of this* nation. *Then* will she do away with the necessity for human associations for kindness and sympathy, when she shall herself minister spiritual sustenance to her spiritual children.

A word as to the nature of the Order of Odd Fellowship. Some of your correspondents have given it an evil name. I know it only in this latitude: here it requires no duties and imposes no obligations inconsistent with my duties as a Churchman, and I cannot conceive of a case in which its operations are likely at all to conflict with any duty I owe to my Church or fellow men.

In conclusion, Mr. Editor, let me express a hope that the inquiries recently made into this subject, may tend to awaken Churchmen to a sense of their duties and responsibilities, and that those who can make their voices heard in the Church, who have ability to influence her movements, may open the way to a fuller development of her true system—a Brotherhood, a household and family, a body, in which all the members, *closely compacted together,* either suffer or rejoice together. J. G.

RICHMOND, Monday in Whitsun week.

NEW-YORK, June 15, 1848.

Reverend and Dear Sir: I have observed, for several weeks past, communications in the Churchman, on the subject of Odd Fellowship. I am, Mr. Editor, *a Churchman,* a descendent of Churchmen of the Church of *England.* I also am an Odd Fellow, and, from the experience I have had in the Order, *conscientously* believe it to be an institution founded (by human instrumentality) on Christian principles. It conflicts not with Religion, Law, or sound Morality, but inculcates Charity, Brotherly Love, and Religion. *No man can* become a member of the order, unless he is in good standing in the eyes of his fellow men—is moral, and believes in the existence of a Supreme Being.

With regard to the opinion, that the Order usurps the authority of the Church, as a dispenser of charity, I do not agree; but consider it as a very useful availing, in carrying out the blessed work of providing for the sick and needy, in administering to the wants of the afflicted or distressed. As our motto reads, "We command you to visit the sick, relieve the distressed, educate the orphan, bury the dead." It is true, that our Holy Church enjoins all these; but, because she claims (as is her just prerogative,) the light to carry out these holy injunctions, that her children are not to aid her in the distribution of them? The Order of Odd Fellowship is but too imperfectly understood. There is nothing that I know of that clashes with my duty to my Church, my family, or my country; but, on the contrary, I view that an Odd Fellow can only be a *true one,* when he rigidly obeys all of them. It brings me into contact with my fellow men, and thereby causes often an interchange of sentiment; and I never have yet been afraid to repress my opinion before any one, or avow that I am a Churchman, reared in the Mother Church of England.

Odd Fellowship, on the contrary, to my mind, is calculated to bring us nearer to God, than otherwise; for in the exercise of those duties which the Order enjoins, we behold much, very much, to soften the heart with sympathy, and

awaken us to a just sense of our responsibility to God, and of duty to ourselves. In visiting the sick, we are often permitted to offer comfort in pain. In relieving the distressed, we but carry out the injunction and follow the example of our Master, "who went about doing good." In edu cating the orphan, we assist, perhaps. a virtuous and poor, but pious mother, in furnishing her child with that knowledge which her scanty means must, of necessity, have denied it. In burying the dead, we but pay the last tribute of earthly respect to our brother, by causing him to be interred, perhaps, in a manner, that his needy survivors could not accomplish. I do, therefore, commend such an institution, as productive of good, because I know and feel that it does not draw me *from* but closer to my Christian duties.

Very Respectfully, Yours,
G. of No. 67.

For the Churchman.

BOSTON, June 16, 1848.

Our Diocesan Convention closed its fifty-eighth session last evening. It has been, on the whole, a very pleasant session, one thing only having occurred, as well as I could judge from others, which would be likely to disappoint the reasonable expectations of Churchmen.

The sermon, at the opening of the Convention, was preached by the eloquent Rector of St. Paul's, Boston. The subject was, "The Pillar and ground of the Truth." The first division of the sermon set forth, with great vigor, the eternal unchangeableness of the Church, the Pillar erected by God—of course perfect from the first —its imperfections being not *of* it, but only *on* it —the stucco-work of man, and hence incapable of reform, except by the removing such stucco. The second division of the sermon was on the *accommodativeness* of the Church. Not that the Church changes in *itself*. It cannot change, it is of God. But only that it changes in its *administration*. It does the same thing differently under different circumstances—appearing differently while it remains unaltered in itself. As we *might* say, *poetically*, with the new moon, in her reply to the untutored savage, "I change only in appearance," or as we *do* say, *Scripturally*, with the Apostle who, while he commands, "Let all speak the same thing," and preaches "One Lord, one Faith, one Baptism," declares also that in so doing "I became all things to all men. "I," not the Church, "became all things." And while he acknowledged that there were "diversity of operations," yet declares they are "by the *same* Spirit, "the same yesterday, to-day, and for ever." The *unchangeableness* of the Church is but one feature of it. Its *accommodativeness* is another, and if not as important, is at least as true a feature. As God took on him the form of flesh to save man, so must the Church as Christ's Body, in carrying out that work of saving men, conform to the condition and circumstances of men. She may not conform to the wills, the professions, the desires, but only to the *condition* and *circumstances* of men. Such I understood to be the two leading points of the sermon, and I think it must have been very agreeable to Churchmen.

The elections also were such, I judge, as should not give dissatisfaction. The old officers, committees, and boards, were generallyre-elected, but where changes were made, they were in favor of true Churchmen. It is something to be thankful for that, with a slight exception, at least conservative men were elected throughout.

The acts, two, of the Convention were in favor of sound Church principles. The only drawback upon all these gratifying circumstances was the concluding remarks of the Bishop's address. The Bishop had given us a very interesting account of his year's Episcopal acts—many and widely extended. While we were thus peacefully enjoying the address, which was then apparently concluding, all at once the Bishop "turned over a new leaf," and read us such a eulogy on the "Massachusetts Auxiliary to the Protestant Episcopal Society for the Promotion of Evangelical Knowledge," that it made our unregenerated Puritan blood mantle; and it required all our churchmanship and courtesy to sit and *enjoy* it. An unsuccessful attempt was made to bring the subject before the Convention by the appointment of a committee to report thereon to the Convention. Had this motion succeeded, the subject would have been freely discussed, and whatever had been the report of the Committee it is quite probable that the ultimate vote would have been unfavorable to the P. E. S. for the P. O. E. K. I judge thus from the fact that very few of our clergy have joined the society.

For The Churchman.

Mr. Editor: Why not a Bishop's Chair in a parish Church? I ask, because in recent articles on Architecture, it has been condemned. The articles of "Camden" have been absurd, and calculated to do harm. The recent one from Boston was dictated by knowledge and good sense. Yet the Bishop's chair, or throne, appears to be condemned.

But, why not a Bishop's throne in *every* parish Church? Is it intended that we shall forget the Head? I take it that the Bishop is the Pastor of every congregation, and the Priest acts for him, in his absence. Each congregation should regard him as their Pastor, *constantly;* the Priest, who is their minister, *meanwhile*. The Presbyter, as well as the people, should "do nothing without the Bishop." If he is not there, where they may celebrate the services of God, *his throne should be*, to remind both Presbyter and people of their *dependence* and their *Head*. It was the earliest, purest custom; and its observance, everywhere, would inspire some with confidence, and check presumption in others. I fancy that many of the evil practices which now prevail are owing to the fact of Presbyters supposing, in the absence of the Bishop, they are Bishops. And many a caprice, which is indulged at present, would be checked by the constant presence of the thought of *dependence*, and accountability. It would be well, if to every Parish Church there was a Deacon, to aid the Priest. And then, to make complete, before the eyes and minds of every congregation, the provision God has made for their improvement and salvation, by the appointment of a ministry, let either a Bishop, or his *vacant* throne to *speak* of him, then absent for a time, be always there. If he has a right to come there, he should have his place, for him alone. And then, though he be absent, the *Father's* place shall teach them they are children.

For myself, when my Spiritual Father comes into my Church, he assumes the government, which, in his absence, I have tried to exercise for him, and by his own appointment. When he withdraws I rule and teach for him until he comes again. And, next to his own presence, I most love the *place* where he presides. SOUTH.

TRINITY CHURCH SERVICES ON ASCENSION DAY.

Rev. Mr. Editor.—Whilst enjoying the delightful services on the above occasion, I could not but anticipate the most gratifying effects of them upon all present. And then how important they are as properly affecting the youth that were there—the boys of the "good old school." Yet how much more opportunity should be given for such beneficial results! Why, at this anniversary, and on similar occasions, is the number so limited? There was the Church School, to be sure—but where was the College? The Faculty, and Undergraduates. I trust that it will not be for many years that we shall be without a Church-College in this Diocese, as well as in Western New-York. Let Churchmen resolve to have one, and they can, and will effect it—a pure *out and out* Church-College. Trinity Church will, no doubt, help, as she has done Geneva College. I also regret, that the students of the Seminary did not attend together. That institution has no particular connection with the Church where the services were—but it was a high feast, and the lectures were intermitted; and it would have been a great addition to the imposing occasion to have seen that highly respectable body of devout and earnest candidates for the ministry, lending their aid to give tone to the Church feeling that must grow with such solemnities. But with the College, and the Seminary, the School, and the Church, the blessed company should be one, and long may the aniversaries continue! even as your notice of the late one said of the daily service there—*until the walls shall be ruins.* N.

THE CHURCHMAN.

New-York, Saturday, June 24, 1848.

We have received a hint, from a friendly quarter, that if we would again examine Dr. Turner's Parallel References, we should find that our first notice had done him injustice; and that Dr. Turner *does* give a reference on the discourse in St. John to the passage in St. Matthew, which records the institution of the Eucharist. Acting on this hint, we have turned again to the Parallel References, and find as follows:

Chap. vi., verse 51. For *will give*, see on Matt. xxvi. 26–28.

Chap. vi., verses 52–56. Verses 51, 50, 48, 57, 58; Eccles. xxiv. 21; Jer. xv. 16; Ezek. ii. 8—iii. 1–3.

Thus it appears, that on the 51st verse, the latter clause of which is—"And the bread that I will give is my flesh, which I will give for the life of the world" (and to which Dr. Turner himself refers us at verses 52–56); there *is* a reference to Matt. xxvi. 26–28, and on turning to the passage in Matthew, in Dr.Turner's pamphlet, we find the following:—

Matt. Chap. xxvi. 26–28; Mark xiv. 22; Luke xxii. 19, 20; 1 Cor. x. 16, 17; xi. 24, 25, etc., etc.

So that the reference on John vi. 51, refers us for parallel passages to the history of the institution of the Eucharist in the three other Gospels, and to the record of the institution by St. Paul in the Epistle to the Corinthians.

The reference, it will be seen, is on the words *will give*—"The bread that I *will give* is my flesh, that I *will give* for the life of the world." On these words, the question naturally arises, Are they, or are they not, to be taken in a *Sacramental* sense? Does our Lord mean, that He will give His body, in the Eucharist, as the pledge of His natural body? or only, that He will give His natural body on the cross? For the decision of this question, we follow Dr. Turner's references, and find that in the passage in St. Matthew which Dr. Turner refers to as a distinct parallel, the verb *to give* is twice used in the *Sacramental* sense: "Jesus took bread * * * and *gave* it to the disciples," etc.: "He took the cup, * * * and *gave* it to them," etc. Following the references in this latter passage, we find the word, used in the same sense in Mark xiv. 22, and Luke xxii. 19. Thus, in John vi. 51, we have references, direct and indirect, which, if understood of the general subject, embrace all the passages in the Gospels and Epistles which record the institution of the Eucharist; and if understood only of the expression *will give*, go to fix on *it* the *Sacramental* sense.

In our first notice of Dr. Turner's pamphlet, our eye rested merely on the references at verses 52–56; had we observed the reference at verse 51, we should not have used the language which we did, for we find here the very reference which we desiderated.

We make this acknowledgment as a simple act of justice to Dr. Turner.

The TRUE CATHOLIC for June has an able Article, in continuation, on the Progress and Prospects of the Church. After showing that at the time of the American Revolution the Church in New England was in a sounder state than farther South, and that it was from this quarter that the Revival of Church Principles was to come, the able Editor goes on to exhibit the different modes that were pursued in the development of the Church: in the Southern and Middle States, the idea being, that the people were to develop the Church, something in the same way as they developed the new civil government: while in Connecticut a different view was taken. "They believed," says the Editor "there, that until the head existed the body could not act, could not be properly organized. The Clergy had, as they supposed, the right of choosing their Bishop until some arrangement of the question was made, but no arrangement could be made until they had a consecrated Bishop. The Clergy then, acting upon a right founded upon the ancient canon law, or it may be only upon the necessity of the case, met and elected Dr. Samuel Seabury their Bishop, without consulting the laity. They could not have made a better choice. The son of a Congregational minister who had conscientiously united himself to the Church, his notions of Church principle were of the highest New England tone. He found a difficulty in obtaining the consecration which he sought at the hands of the state-bound Bishops of the endowed English Church, and thus was Providentially induced to seek it from the Bishops of the Church of Scotland, then still in a state of persecution. We have seen the consecration of Bishop Seabury alleged against these persecuted Bishops as a crime against the law, and the defence taken, that as there was no evidence before the public that any person was present at the consecration, besides the consecrators and the consecrated, it must be presumed that the law, which limited the number of persons present in a congregation of the Scottish Church to five, had not been violated. Bishop Seabury had learned sound principles in the school of persecution, and he was strengthened in them by the excellent prelates with whom he met in Scotland, who had themselves been taught in the same stern school, and under even harder teachers than himself.

"He brought back those principles to his native country, where they are still read in his works, from which thousands, among whom he who now writes delights to know that he himself may be numbered, have drank them in. He found, too, not only in New England, but farther South, congenial minds, none more so than Dr. Claggett, the first Bishop of this Diocese, and the first Bishop ever consecrated within the United States.

"Bishop Seabury sowed the seed, which Bishop Hobart watered. We know not that these excellent men ever saw each other in the flesh, but their principles were identical. In Bishop Seabury's time, out of Connecticut, things were not ripe for any great progress in elevating the true Church principles, and there, perhaps, there remained but little to be done. His office was to scatter the seed, which at the appointed season would germinate. It did spring up, and Hobart was the first fruits of the crop. He found the Church just acquiring sufficient importance to alarm the Dissenters. The time was gone when they could crush it by the strong arm of the law, or under a mass of public opinion directed against it as an organ of the British government. It was not popular, but anything like persecution was still less popular. It was, however, considered all fair to stop its growth by controversial attacks; and if it could be crushed without physical force, why, the great body of the public were like to be well pleased. To controversy then they resorted. The time was now come when the Church could rely upon her principles only for success. Bishop Hobart saw this. He put forth Church principles without disguise and without qualification; the Dissenters were of course defeated, and Churchmen were taught that which they wanted to know. Bishop Hobart has not yet been dead twenty years, and his name is now assumed by those who are attacking the very doctrines which he taught, because they know that many who are not familiarly acquainted with his views venerate his memory, and could not be brought to doubt the truth of doctrines which they knew he taught. Bishop Seabury is personally attacked, and for his sake even the orders of the Church through which he derived his consecration. The very Bishops whom Bishop Horne declared in his place in the House of Lords, to be better Bishops than he was, have been denied to be Bishops at all, in order that Bishop Seabury may be undervalued and excluded from the pedigree of our Episcopate, while the name of Bishop Hobart is assumed and held in honor by the very same men.

"Bishop Hobart's influence has not been confined to the United States. His declining health carried him to Europe, and while there he became acqnainted with the late Rev. Hugh James Rose, the true author of the movement which has done so much for the regeneration of the Church of England. A movement of which the "Tracts for the Times" were merely a consequence, not as so many believe, the cause. That this movement should be an unmixed good, was not to be expected. Nothing human can be unmixed with evil. But notwithstanding the "Tracts for the Times," and the follies of the Romanisers, and the secessions, all of which are in a greater or less degree its consequences, the movement has done great good.

"A portion of that good has been its reaction upon this country. We sent by the hands of Hobart sound Church principles, to be disseminated through the Church of England, drooping under the Erastianism and Latitudinarianism, to which her connexion with the State had given rise. The learning and piety of the Church of England has caught up those principles, and now sends them back to us by every weekly steam-packet to animate and encourage us, and they are spreading widely throughout our land.

"The Divine right of Bishops not only to ordain and confirm, but to a substantial share in the government of the Church. The necessity of valid orders to the existence of a branch of the Catholic Church. The "one Baptism for the Remission of sins," which remission is in that Holy Sacrament conveyed "by spiritual regeneration." The most comfortable Sacrament of the Body and Blood of CHRIST, in which the Church teaches us to pray that we may so "eat the Flesh of Thy dear SON JESUS CHRIST, and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood," and for which she also instructs us to return thanks to GOD thus: "We most heartily thank Thee for that Thou dost vouchsafe to feed us who have duly received these Holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST; and dost assure us thereby of Thy favor and goodness towards us; and that we are very members incorporate in the mystical Body of Thy SON, which is the blessed Company of all faithful people; and are also heirs through hope of Thy everlasting Kingdom, by the merits and most precious death and passion of Thy Dear SON. The Eucharistic Sacrifice in which "we celebrate and make before the Divine Majesty with the holy gifts which we offer unto" Him "the Memorial" His "SON has commanded us to make," and pray Him to bless and sanctify His gifts and creatures of bread and wine," and to "accept" that "our praise and thanksgiving." These are the doctrines of the Church; the Unity of a Visible Church, manifested in a succession of Divinely-appointed government, commencing from the Apostles, Baptismal Regeneration, the Real Presence of CHRIST in the Holy Communion, constituting its life-giving power, the Commemorative Sacrifice; these doctrines planted, as we have said, by Seabury, and watered by Hobart, and other prelates of like mind, are growing among us. The prospect is that they will be thoroughly established as the doctrines of all Churchmen, and be written in their hearts, as they now are in the formularies and documents of the Church."

The "America" brought us but little ecclesiastical intelligence of moment or of interest.

We find the following summary of "Roman" News in our files:

The *Gazetta di Roma* contains the programme of the ministry, in which they say they profess the same sentiments of patriotism, liberty, order, and justice, as their predecessors; that they will constantly have at heart the sacred cause of Italy, to the success of which they will apply all their energies. They will apply themselves to alleviating the miseries of the people, and ameliorating the condition of the working class, and with the assistance of the two Chambers bring about as much as possible a cure for the evils of poverty, degradation, and ignorance. Tranquillity was completely restored in the city. The city gates and the palace, which had been occupied by the civic guard, had been surrendered by that body by order of the Minister of the Interior. The same Minister had decreed the formation of a corps of reserve of 6000 men.

The Pope remains passive in the Quirinal, where, according to a French cotemporary, he is consoled by his half-repentant subjects by daily presents of enormous bouquets.

Caffi, the Roman Artist, who was reported to have been found hung up in a tree by the Croats, and became the occasion of the grand display, calling on the Pope for a declaration of war against Austria, turns out to be alive and well, and has written a letter, dated May 3, from Belluno, one hundred miles farther north than the tree in question.

The *Semaphore* of Marseilles gives intelligence to the 19th. It says the ministry of Mamiani maintains itself to the general satisfaction.

Later accounts from Rome state that a collision is imminent. The retrograde party, including a certain number of the cardinals, are attempting to raise the *Transteverini*, and to sow dissensions amongst the ranks of the national guard.

For some time past they have been plotting to carry off the Pope to Subiaco, with a view of exciting the sympathy of Europe in favor of his Holiness, and against the Roman people.

"God grant," cries the *Constitutionnel*, "that blood may not already have flowed in the streets of the Pontificial city."

These letters pourtray, in the most vivid colors, the horror of the Pope on being apprized of the carnage in Naples.

The *Patria* states that his Holiness will write to the King of Naples on the subject.

It is stated that the Pope has removed the excommunication laid on the Abbe Lammenais by his predecessor, and given the Abbe his blessing as a "philosophical Christian."

The Abbe's resignation of his seat in the National Assembly arises, it is said, entirely from his state of health which would not permit him to attend the sittings regularly.

In consequence of the sudden death of the Princess Sophia, the Queen's Aunt, the Address of the Convocation to Her Majesty could not be received at the appointed time, Monday, May 29.

The following is a copy of the Document, as printed in the English Churchman:

MADAM,—We, your Majesty's most dutiful subjects, the Archbishop, Bishops, and Clergy of the Province of Canterbury, in Convocation assembled, most humbly approach your Majesty with sincere and hearty assurances of our loyal and affectionate attachment to your Majesty's throne and person.

When last we had the honor of addressing your Majesty in this our collective capacity, your Majesty was graciously pleased to accept our congratulations on your Majesty's alliance with a Prince distinguished no less by his personal qualities than by his illustrious lineage, and on the birth of an heir to the throne.

We have now the satisfaction of beholding your Majesty and your Royal Consort surrounded by a family who, we trust, will repay the pious care of their parents, by showing the blessed effects of early instruction on their disposition and conduct as they advance in years.

We have again to offer our grateful acknowledgment of your Majesty's continued adherence to those constitutional principles, that moderation in the exercise of power, and that care for the general weal, which have always distinguished the Sovereigns of your Majesty's house.

We desire especially to express our thankfulness for the preservation of the two ancient and venerable Sees of St. Asaph and Bangor in their distinctness and integrity, as well as for the appointment of a new Bishop at Manchester to superintend the spiritual welfare of the vast masses of manufacturers that have been recently accumulated in those parts of this kingdom, and we hope and trust that this may be the prelude to a further increase of the Episcopal body, so that the number of the chief Pastors in our Church may be brought more nearly into proportion to the vast increase in the number of souls committed to their charge.

We may also be permitted to advert to the blessings conferred on the civilized world by your Majesty acting in concert with the Sovereigns of Europe in that systematic attention to the general maintenance of peace, which has not only averted the horrors of war from these Christian countries, but has led to friendly relations with Powers once hostile to the Christian name —has taught them the lessons of justice and mercy to their own subjects, and the advantages of social intercourse with other nations.

Looking at the state of our own country, while we acknowledge with thankfulness that there are not wanting in some quarters indications of a tendency to improvement, we cannot be insensible to the prevalence of a widely-different spirit.

We cannot conceal from ourselves the fearful extent of depravity, the contempt of religion, the indifference to the obligations of morality, and the vicious practices, which, in greater or less degrees of intensity, exist in all parts of the land, and more especially in the numerous districts where the population of late years has altogether outgrown the provisions for its spiritual needs.

But never since the restoration of the Monarchy has public attention been directed with so much perseverance and energy to the correction of these evils. The provision of many additional places of worship, and the establishment of schools for the training up of the young in the principles of an Apostolic Church, are indications of a spirit which we now hope will gain strength in its progress, till at length it has fully attained the important objects in view.

While such are the exertions made for the benefit of our fellow-subjects at home, a feeling of our duty to our countrymen who are scattered through the British dominions in distant parts of the world, has awakened an earnest desire to atone for past neglect. Liberality hitherto unbounded has been manifested in the furtherance of this cause. Our Church, under the sanction of your Majesty, has thus been enabled to send out chief pastors to the principal dependencies of the empire, with authority to preside over Churches, which may not only dispense the blessings of our holy religion to the present generation, but may hereafter become the Metropolitan Sees of populous countries professing the pure faith of Christ. In the accomplishment of these great and beneficial objects the Clergy of our united Church, and of the province of Canterbury in particular, have not, we trust, been unmindful of the peculiar obligation imposed on them by their sacred profession. We shall always esteem it our duty to forward, by every means in our power, your Majesty's pious designs for the spiritual benefit of your people, and to assist, as far as we may, by our exertions and influence, and by our counsels if desired.

If on any occasion it should be your Majesty's pleasure, as we earnestly pray it may be, to require the advice of this synod in devising means for increasing the efficiency of its Church, it will be our humble endeavor to conduct our deliberations with moderation and prudence, with a becoming zeal for the truth of our holy religion, tempered by a constant regard for peace and charity.

In conclusion, we beseech the Almighty to preserve to your Majesty the uninterrupted enjoyment of the blessings which he has generally vouchsafed to bestow, the gratitude and love of your people, the respect of the Sovereigns of Europe, the affection of a virtuous consort, and a family trained up from their infancy in the knowledge and practice of all Christian duties.

The Petition to the Queen for the revival of Convocation, signed by about three hundred of the Clergy, has been placed in the hands of Lord Lyttleton for presentation.

The subject of the Ecclesiastical Courts of England and Wales has been again brought forward in the House of Commons, by Mr. Bouverie, who contended that the inquiries which had been instituted showed them to be totally incapable of fulfilling the important functions they affected to exercise; that they were not only inefficient but costly; and that their continued existence is injurious to the subject, and a scandal to the judicial system of the country! *Sir G. Grey*, concurring fully in the spirit of Mr. B.'s resolution, but not being willing, at present, to join in his assertions, promised that the Government would, early next session, bring in a measure to amend these Courts.

In announcing the death of the late Bishop of Cork, (Dr. Kyle,) the Irish Ecclesiastical Journal speaks in high terms of his character. Dr. Kyle is one of the few *Irish* Scholars, who has been raised to the *Irish* Episcopate. In most instances the Sees have been filled by Englishmen, graduates of Oxford or Cambridge; while the only graduate of the University of Dublin ever elevated to the English Bench was Wilson, the Sainted Bishop of Sodor and Man. The Irish Church has good reason to complain of a course so manifestly unfair.

The annual meeting of the Incorporated Church Building Society, held on 24th May, was attended by the two Archbishops, and four of the Bishops. The Report stated that the number of applications for grants had fallen off last year, principally in consequence of the known inability of the Committee to vote assistance, except on a very reduced scale. The number of grants have been 104; and the sum voted £12,500.

The Bishop of Durham, (Dr. Maltby,) who has been paying to the Ecclesiastical Commissioners, during the whole of his Episcopate, £11,200 a year, under the Act of 1836, has communicated his intention of paying a further voluntary annual sum of £2,000, for the remainder of his incumbency in the Bishopric, leaving the mode of applying the money to the discretion of the Commissioners.

The Bishop of Adelaide, (Australia,) first beheld the shores of his new diocese on Christmas Eve, and landed the 4th of January.

For other items, the reader is referred to our Foreign Intelligence Head.

Among the interesting Episcopal Services of next week, we notice that of Confirmation at the Soldiers' "Church Mission," Governor's Island, known as the Church of St. Cornelius (on Tuesday, 27th, at 4 o'cock, P. M.) The fact of this being the second Confirmation there held—twelve months only intervening—marks the advancing attachment to the doctrine and services of our Church in the army. It may be well for strangers who attend to remember that it is a *Mission* Church—and that the "alms chest" stands ready to receive all offerings.

A CHURCH COLLEGE, in New-York, we perceive is suggested by our correspondent "N." The idea is deserving of notice, and it will, no doubt, attract that of ardent and right-minded Churchmen.

New Publications.

MR. HUDSON'S LECTURES ON SHAKSPEARE.

A brief, though comprehensive, notice of the recently published Lectures on Shakspeare, by Mr. Hudson, has already appeared in our columns. It will be doing the readers of the Churchman a service, we believe, to quote a few passages from the book, to lead them to its perusal and study—for it is eminently worthy of the latter. The title hardly suggests the matter contained in the volumes; for there is much more in them than is usually looked for from a popular lecturer; and Shakspeare, universal as the name is for all literature, does not promise the fertile essays on human life which we find. The "Lectures," indeed, are mature moral essays, carefully elaborated; the result of long study; bearing the marks of patient effort, though with some hardness of style, and full of simplicity and energy in their results. There is great condensation and equal unity of purpose. That purpose is to exhibit the greatest of profane authors as working in harmony with the soundest theology; this not directly or in so many words, but implicitly. Shakspeare becomes a text for the profoundest disquisitions; his greatness is tested by the morality and intellect of man in its highest state of purity and intelligence. As South described Adam in Paradise, Mr. Hudson sees Shakspeare in his works,

His intellectuals pure knew how to scan
That great and independent monarch man.

Hence we see an equal advance of moral and intellectual trickery. The great Dramatist, almost alone of his brethren, never confounds right and wrong, and never seeks effect by literary artifice. He points the broad lineaments of human nature so that they may not be misunderstood. Virtue and vice stand out with distinctness, and teach with the force of conscience. If we would estimate the morality, let it be compared with certain pictures of morbid passion which other writers have produced, pictures the truth of which is boasted, and probably, rightly enough, but, compared with Shakspeare's, it is as if a physician brought with him contagion from some diseased subject instead of a scalpel. Both are *real* enough, but one kills while the other cures. Compare the treatment of Gertrude in Hamlet with the finale of the play, in the recent version on the French stage, where she is told to live on, love being in itself (no matter with what murders accompanied) a sufficient purification.

It is in this light of a moral teacher that Mr. Hudson reviews Shakspeare, and there have been many lighter sermons, than his lectures, from graver texts. Cannot our pulpits learn something from such fruitful truths as this?

"There is a deal of strange theology or anti-theology in the world touching the question of happiness. "O happiness, our being's end and aim," says one; and many there be, who seriously maintain that happiness is the highest thing we are able to seek or required to seek. In keeping with this notion, the desire of happiness is set forth as the most original and fundamental law of our nature; one which we cannot escape from if we would, and ought not to escape from if we could. Now, I undertake to say, we have no such original desire whatever, unless as implied in original sin; that it is altogether a fallen desire; one which we ought not to act from at all, and which, God helping us, we need not act from. The truth is, happiness is in nowise a legitimate object of pursuit, though various things producing it are. Properly speaking, there is, and can be, no such thing as *love* of happiness: for happiness is altogether an inward, subjective thing, whereas love is essentially an objective sentiment; a sentiment inspired by something external to the mind; and the moment loves takes happiness for its object, it degenerates into lust."

The application is worth referring to in the context. Again, in the remarks on the "Nature and Object of Art," we see the author's reference to a theological standard and how literature, as well as divinity, is contained in the Bible.

Mr. Hudson confesses himself largely indebted to Coleridge for his criticism of Shakspeare, as we think it will be pretty difficult for any one hereafter to write on the subject without making the same acknowledgment. This indebtedness is the general one, a debt which so many scholars of the present day owe, of sitting at the feet of the poet as a great teacher of the philosophy of life and literature. Much of Mr. Hudson's way of thinking, if so broad and deep a culture is to be limited by any one word, is Coleridgean. In special cases one of Coleridge's brief but intuitive, lightning revelations of a whole book full of meanings, is expanded just as the author himself would have unfolded into full blossoming an epigrammatic truth from Donne or some other of the old writers he so much loved. The analysis of the "Weird Sisters" is such an expansion of a marvellous truth, a discovery simple and frequent as Goethe's famous key to Hamlet, which is contained in a sentence. Coleridge says the witches in Macbeth are "the imaginative divorced from the good." The illustration of the idea by Mr. Hudson, which follows, is not unworthy of the keen, ironical, language-compelling pen of the "Literary Remains." It is what Coleridge himself calls one of his manuscript notes to Donne's satires, "a scrouge of sense!"

"The Weird Sisters, indeed, and all that belongs to them, are but poetical impersonations of evil influences: they are the imaginative, irresponsible agents or instruments of the devil; capable of inspiring guilt, but not of increasing it; in and through whom all the powers of their chief seem bent up to the accomplishment of a given purpose. But with all their essential wickedness there is nothing gross, or vulgar, or sensual about them. They are the very purity of sin incarnate; the vestal virgins, so to speak, of hell; radiant with a sort of invested holiness; fearful anomalies in body and soul, in whom every thing seems reversed; whose elevation is downwards; whose duty is sin: whose religion is wickedness; and the law of whose being is violation of law! Unlike the Furies of Æschylus they are petrific, not to the senses, but to the thoughts. At first, indeed, on merely looking *at* them, we can hardly keep from laughing, so uncouth and grotesque is their appearance; but afterwards on looking *into* them, we find them terrible beyond description; and the more we look into them, the more terrible do they become; the blood almost curdling in our veins as, dancing and singing their infernal glees over embryo murders, they unfold to our thoughts the cold, passionless, inexhaustible malignity and deformity of their nature."

There is strength in this. We will not call it power, for the word powerful has been of late too often misapplied to vulgar literary effects.

In pictures of another kind take the analysis of "Tempest," and the "Midsummer Night's Dream:" with this defence of the 'nature' in these exquisite productions. "Both plays exemplify throughout the triumph of essential truth over circumstantial falsehood; the real world undergoing a temporary suspension of its laws as if to celebrate the advent of the ideal, and the understanding cheerfully acquiescing in a sweet contradiction to give freer scope for the beautiful and the pure. * * * But is not this an altogether ideal and impracticable representation both of human character and human condition? Undoubtedly it is; but it is far more natural, in the right sense of the word, than anything we find in actual life; for man was natural before the fall; he has been altogether unnatural ever since."

The book abounds in sarcastic observations on life and character. Witness the character of the everyday politician based on Polonius.

"He always succeeds in arts of policy because he never tries to rise above them; like the demagogue who leads the people by first watching their course, and then adroitly rushing ahead of them; a thing that requires but long legs, a short head, and little or no heart."

Of the common incredulity of virtue and genius:

"Of course he cannot find a heart or a soul in Hamlet, because he has none himself to find them with: for it always takes a heart to find a heart, a soul to find a soul; those who have them not always think, and deserve to think, that others are without them."

The conclusion is admirable, and should be written in letters of gold on the walls of our Academies: "On the whole, Polonius is a fine exemplification of the truth, that while wisdom grows more bright and beautiful as it waxes older, aged cunning relapses into garrulous dotage; and that amid the decays of sense nothing can retain the soul in its dignity but a faith in the truth, and a child-like simplicity of heart which reposes meekly and gently upon a wisdom above its own."

These passages are taken from a very small portion of the Lectures. There are long discussions of important themes, the text being Shakspeare, and the subject matter human nature; there are noble vindications of neglected points of morality; there is an elevation of literature from low frivolous standards to the pursuit of the true and pure. When we see copyists of writers of small acquisition and meagre, low habits of thought, may we not hope that their influence will be to some extent superseded in the country by the publication of this wholesome, earnest book of criticism? D.

A COMPANION FOR THE FESTIVALS AND FASTS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES OF AMERICA, *selected and altered principally from* NELSON'S COMPANION FOR THE FESTIVALS AND FASTS OF THE CHURCH OF ENGLAND, by the RIGHT REV. J. H. HOBART, D. D. *12th Edition.*
STANFORD & SWORDS, 139 *Broadway.*

This edition of the valuable Companion for the Festivals and Fasts of the Church, appears in a new and attractive form. Of the work itself we need not speak. It has been a Companion of comfort and delight to many pious souls. The fact that a twelfth edition is called for, is a sufficient proof of the esteem in which it is held by churchmen.

We acknowledge the receipt of the REGISTER of the COLLEGE OF ST. JAMES, MARYLAND, from Jos. Robinson, and the SCHOOL FUND *Perverted, or a* REVIEW *of a Discussion occasioned by the Propagation of Sectarianism in common Schools, from* H. S. PARSONS & Co., *Hartford.*

The admirable CHARGE of the BISHOP OF NEW-JERSEY to his Clergy, at the late Convention of the Diocese, has come to hand, just as we are going to press. The subject is, CHRIST CRUCIFIED: THE HOPE, THE THEME, and THE MODEL of the CHRISTIAN MINISTER. We shall recur to it hereafter.

Analecta Christiana (Oxonii, J. H. Parker, 1848), edited by the Rev. C. Marriott, of Oriel College, Oxford, comprises a useful series of extracts from Eusebius, St. Ignatius, St. Clement of Alexandria, St. Athanasius, St. Chrysostom, and St. Gregory Nazianzen, in the original Greek, and arranged in chronological order. It is dedicated to the Bishop of New Zealand, and is intended for the use of those young persons who are to be educated under the superintendence of that distinguished Prelate. It would be well if such a work as this were used in all our public schools, especially in those which are frequented by candidates for Holy Orders. A knowledge of the Fathers of the Church is particularly desirable at the present time, when grave errors so extensively prevail. By studying the writings of these holy men, in their original tongues, our children will not be so easily carried away by the blasts of vain doctrine, to which they are so apt to be exposed. We are surprised that such a work has not sooner been published, and we hope it will be extensively used.—*English Churchman.*

Foreign Intelligence.

ENGLAND.—*Oxford: Magdalen College.*—Saturday last being the four hundreth anniversary of the first foundation of St. Mary Magdalen College, the venerable president, Dr. Routh, planted a cedar tree of Lebanon, in the presence of several members of his College. The spot chosen for the planting of this commemoration tree was the western side of the new quadrangle, a few feet from the rails which separate the park from the quadrangle. How oddly does this contrast with the planting of trees of liberty by our neighbors across the channel. Here was the venerable president, himself numbering ninety-five years, planting a tree to commemorate the foundation of a College four hundred years ago. And long may she flourish—even after the cedar of Lebanon shall have ceased to live a monument of ancient piety—a nursery for future ages. How well could Magdalen, pointing to her late president, Bishop Horne, and her present, Dr. Routh, refute the argument so often brought against the utility of our Colleges? The one famed for his biblical store, the other for his patristic learning, undimmed by age, still enjoying the delights of literature, and constantly adding to our shelves the productions of an aged but well-ordered mind. The tree in front of the President's lodgings was planted by Dr. Horne, when President of Magdalen. May Magdalen grow as a cedar in Lebanon, and her memorial as the vine thereof.—*Oxford Herald.*

St. Mary's, Oxford.—The restoration of the tower and spire of St. Mary's Church, has been commenced under the direction of Mr. Blore. The repairs are to be executed in stone from the Taynton and Windrush quarries, similar to that originally used. And we are pleased to hear all the work is to be in strict accordance with the original designs.—*Guardian.*

Nottingham: St. Mary's Church was re-opened on Thursday, the restoration of the edifice having been completed. It is now one of the most splendid parish churches in the country. The repairs have been in progress upwards of five years, and have cost above 7,000*l.*

King's College, London.—The Council have determined on some important alterations with regard to the admission of students into the Theological department of this College. In future, the necessary qualifications for admission will be the four Gospels in Greek, a knowledge of the historical Scriptures in English, a knowledge of some one Greek, and some one Latin classical book, which may be selected by the candidate himself, and translating from English into Latin.

Diocese of Gloucester and Bristol.—At a meeting of the Clergy of the Deanery of Bristol, held in the large room at Mr. Ridler's, High-street, Bristol, on Monday last, the following Resolution was unanimously passed and forwarded to his Lordship, by the hands of the Rural Dean:—

"That this meeting begs leave to tender to the Lord Bishop of the Diocese the expression of its gratitude and respect for his free and disinterested as well as most munificent donation of £5,793 10s., for the purpose of aiding the erection of parsonage-houses in the poorer parishes of his Lordship's Diocese; and that this meeting cannot but regard this, and former acts of liberality on the part of the Lord Bishop, as calculated to promote the best interests of the Church."

We understand that similar resolutions have been passed at a meeting of Rural Deans, and at several Decanal meetings in the Diocese.

The Rev. Thomas Lathbury, well known for his learned and interesting History of the Convocation of the Episcopate, and of the Non-Jurors, has been preferred by the Lord Bishop of Gloucester and Bristol to the district Parish of St. Simon, Bristol.

Cambridge, May 27.—The Hebrew Professorship. —We understand that the Regius Professorship of Hebrew is about to become vacant by the resignation of the Rev. Samuel Lee, D. D., who was appointed to it in 1831. Only two candidates are at present mentioned, namely:—Rev. Thomas Jarrett, of Catherine Hall, B. A., (34th Wrangler and 7th Classic,) 1827: M. A. 1830; Tyrwhitt's Hebrew Scholar (first class) 1827; Professor of Arabic, 1831. Rev. Theodore Preston, A. B. (25th Wrangler,) 1841; M. A. 1844: Fellow of Trinity College.

The Public Oratorship.—The acceptance of the Rectory of Staplehurst, in Kent, vacant by the Death of the Rev. T. W. Hornbuckle, B. D., by the Rev. Thomas Crick, B. D., Senior Fellow of St. John's College, and Public Orator of this University, will lead to a vacancy in that office. We understand that the election of a successor to Mr. Crick will take place next October. Two persons will be nominated and pricked by the Heads or their representatives, and the election will be determined on the following day by the votes of the Senate. At present there are only three candidates in the field, namely:—

Rev. William Henry Bateson, B. A. (46th Sen. Opt. and 3d Classic), 1836; M. A. 1839; B. D., 1846. Fellow and Senior Bursar of St. John's College. Rev. John Alexander Frere, B. A., (39th Wrangler and 5th Classic), 1838; M. A., 1841. Fellow, Assistant-Tutor, and Head Lecturer of Trinity College. Rev. Rowland Williams, B. A., 1841; M. A., 1844: Fellow and Tutor and Classical Lecturer of King's College, and Battie's University Scholar. It may also be remembered that Mr. Williams was lately intrusted with a vote of the Senate with the task of preparing an elaborate work in refutation of Hinduism. The present Master of St. John's College held the office of Public Orator for the long period of a quarter of a century. He was succeeded in it by the Rev. Christopher Wordsworth, formerly Fellow of Trinity College, in 1836, who held it little more than two months; and, on the 27th of April in the same year, Mr. Crick was appointed.

JERUSALEM.—On the 15th of March, 1848, an entirely new event took place at Jerusalem, of which there is no example in the annals of any history. A Turkish Pacha preached to Christians in the most august of all temples, that of the Holy Sepulchre. On the preceding day, the Pacha, Mustapha Zerif, had sent

to invite the three Patriarchs, the Latin, the Greek, and the Armenian, who were residing in Jerusalem, to come to him that he might consult with them; and they accordingly went. After several exhortations, tending to the union of the three discordant nations, the Pacha invited the three Patriarchs to meet the next day in the Temple of the Holy Sepulchre, where he himself also went at the hour fixed upon, accompanied by all his suite. The Patriarchs being assembled and joined by the Father *Procureur*, and their suite of Brothers, Monks, and Turcomans, the Pacha made an address to them in the Turkish language, inculcating peace, concord, and harmony, in order to set a good example to the people; and concluded by saying that they ought to do this for the love of Jesus Christ, before whose Sepulchre they were. Peace was made, and the Latin Patriarch said to the Pacha, "I congratulate myself, that your Excellency, being at Jerusalem, to administer justice, you have made yourself the conciliator of peace between Christians—an office of the greatest honor and highest glory."

The next day, the Greek, with the Armenian Patriarch, paid a visit to the Latin Patriarch, who received them graciously; and on the following day, the Latin, with the Armenian Patriarch, paid their visit to the Greek Patriarch. The visit to the Armenian Patriarch was still unpaid, and, unhappily, it did not take place, for the Pacha's exhortations to peace had not reached Bethlehem on the 18th; and on that day, whilst the Frank monks were, according to their custom, walking in procession in the Holy Grotto, the Greeks attacked them, with arms, and one of the monks was seriously wounded in the head. The wounded man immediately set off for Jerusalem, where he was presented to the Pacha by the Father Guardian; but the Curate of Bethlehem could not go to Jerusalem, because he had been even still more wounded than the monk had been. On the 19th, upon the representations of the Latin Patriarch, and of the Sardinian Consul, whose subject the monk was, the instigator of the attack was summoned to Jerusalem by the Pacha, and imprisoned. This is the seventh time since January, 1847, that the Greeks have molested and beaten the Latins; and it is the first time that the Latins have obtained the slightest redress. On the 20th, by virtue of the treaty of peace, the Greek who had been arrested was set at liberty, and on the 21st the visits of the Patriarch were resumed. Thus, then, a peaceful and harmonious intercourse among the Christians has been established by the exhortations of the Pacha.—*From the "Maltese Portfolio."*

TORONTO.—*Diocesan Church Society.*—We have to congratulate our fellow-Churchmen on the exceedingly gratifying manner in which the Sixth Annual General Meeting of the Diocesan Church Society passed off last week. The proceedings, from first to last, were characterized by a chastened solemnity of tone, and an entire harmony on the part of the various speakers, which left nothing to be regretted or desired. No jarring-chord was struck—no discordant note was sounded—one feeling seemed to animate all, love to the Church of Christ and an anxiety to promote its best interests.

The Annual Report exhibits that lucid arrangement, and distinct, business-like statement of facts which have always characterized the Reports of this Society. The pamphlet edition, we understand, will contain much interesting details regarding the District Branches. Our limits will not permit us to refer to the various speeches which were delivered at the meeting, though, in reference to many of them, we would have wished to have done so at some length. The speech of Mr. Hagerty, in particular, was eminently *practical*, and told with marked effect upon the audience. Indeed, the unvarnished statement that, out of ten thousand Churchmen in the city of Toronto, not more than two hundred were subscribers to the Society—was sufficient, of itself, to cast a shade over the brow of every reflecting man.

The moral effect of the learned gentleman's observations was greatly heightened by the frank and regretful manner in which he confessed his own short-comings, in not contributing more, even from the *superfluities* of life, towards the requirements of the Church: and we fondly hope that many a one left the Hall on that day with a prayerful determination to be more faithful stewards of their Lord's good in time to come.

On the whole, we repeat that a more interesting meeting it never was our fortune to attend; and we will be bound to say, that the vast majority of the audience cordially sympathized with our venerable Diocesan in his expression of satisfaction at the manner in which the business had been conducted.

We use the expression *vast majority*, because there was at least *one* exception. That unscrupulous and ill-conditioned journal, the *Examiner*, had a representative present—Andrew Marvel, or some kindred spirit—and his issue of Wednesday contains just such a misreport of the proceedings as might be expected from such a quarter.—*The Church.*

Domestic Intelligence.

NEW YORK.—*The Church of St. John Baptist.*—In pursuance of notice duly given at Morning Service on the two Sundays previous to the time appointed, in which services Rev. Dr. Berrian and Rev. Samuel L. Southard participated, an election of Church-wardens and Vestrymen was held on Monday, the 12th inst., in order to the Incorporation of a new parish in the upper part of Lexington Avenue.

The following gentlemen were then elected and compose the Vestry:

Church-wardens—Hon Samuel Jones, John W. Mitchell.

Vestrymen—Anthony J. Bleecker, Isaac Gibson, Christopher Champlin, Frederic A. Guion, John R. Livingston, Jr., Timothy G. Mitchell, John V. Cox, and John Babcock Arden, M. D., and immediately upon their organization the name of the "Church of St. John Baptist" was taken as the corporate title of the Church.

At a subsequent meeting of the Vestry, the Rev. Cornelius Roosevelt Duffie was unanimously elected Rector. Several most desirable lots having been presented on Lexington Avenue, corner of 35th street, as a site for a church edifice, it is the intention of the Vestry to take immedidte measures for its erection.

The church will be built of free stone, after a design by Mr. Frank Wills, Architect, and in point of beauty and correctness of style, one of the greatest ornaments of the city. It is intended to seat from 600 to 700 without galleries. The situation is one of the most eligible in the upper part of the city, being upon elevated ground, in a neighborhood rapidly improving, and increasing in population, and which very shortly will greatly need such an edifice as it is now proposed to build.

The corner-stone will be laid by Bishop DeLancey, on Saturday, the 24th inst., being the Festival of St. John Baptist, at 5 o'clock, P. M.

WESTERN NEW YORK.—*Bishop DeLancey's Visitations.*—On the 29th of May, the Bishop visited St. Mark's Church, Candor. The Bishop preached, and confirmed four persons, including one from St. Paul's Church, Owego.

In the afternoon, the Bishop preached in Christ Church, South Danby.

On the 30th, the Bishop preached, morning and evening, in St. John's Church, Ithaca, visited and catechized the Parochial School, confirmed ten persons, including one in private.

At Elmira, on June 1st., the Bishop, in the morning, instituted the Rev. Mr. B. W. Whitcher, into the Rectorship of Trinity Church, and preached on the occasion. In the afternoon, the Bishop preached, and confirmed eight persons.

The Bishop preached in Christ Church, Corning, in the afternoon of June 2d

On Sunday, the 4th, the Bishop preached, confirmed eleven, and administered the Holy Communion, in St. John's Church, Catharine.

On the 5th of June, the Bishop preached in the morning, in the Presbyterian house of worship, at Wayne, Steuben county, and in the afternoon in the Baptist house of worship, at Bradford. Prayers being read on both occasions, by the Rev. Mr. Spalding, the Missionary officiating at these places.

On the 6th, in St. Thomas's Church, Bath, in the same county, the Bishop baptized for the Rector, one adult, preached and confirmed ten persons, including one sick person in private. Prayers were read by the Rev. Mr. Spalding, and the confirmation preface by the Rector, the Rev. Mr. Corson.

On the 7th, the Bishop consecrated Trinity Church, Howard, in the same county. The request to consecrate was handed to the Bishop by the warden, Mr. Crozier, and read by the Rev. Mr. Weber, of Friendship, and the sentence of consecration by the Rev. Mr. Corson, of Bath, under whose ministrations the church has been built. The Rev. Mr. Spalding read the morning prayer, and the Bishop preached and confirmed five persons, and administered the Holy Communion. The confirmation preface was read by the Rev. Mr. Corson. This small church, which cost but a few hundred dollars, has been erected by the Irish Protestant population of that vicinity, and is highly creditable to their zealous devotion to the Church. It is wholly paid for with the exception of the small sum of fifteen dollars, which we hope some liberal friend will send them through the Rev. Mr. Corson.

On the 8th, the Bishop preached, confirmed six persons, and administered the Holy Communion in St. James's Church, Hammondsport. Prayers were read by the Rev. Mr. Corson, and the confirmation preface by the Rev. Mr. Spalding, the Missionary of the station, Rev. Mr. Corson assisted in the Holy Communion.

On Sunday, the 11th, the Bishop preached, morning and afternoon, in St. Mark's Church, Penn Yan, and confirmed at the latter service six persons, including one sick person in private. Prayers and the confirmation preface were read by the Rector, the Rev. O. F. Starkey.—*Gospel Messenger.*

MAINE.—*The Bishop's Visitation.*—The Bishop visited St. Mark's Church, Augusta, on Sunday, June 4th, and in the afternoon confirmed seven persons.

The services connected with the confirmation were very solemn and impressive. Evening Prayer was read by the Rector of the Church. The Bishop then preached from the text—Acts viii 14, 17. He described 'the laying on of hands' of the Apostles' times, showed its direct succession in confirmation of the present day, and addressed four classes of persons, who might ordinarily be found in any large number presented for confirmation. His eloquent address to the newly-confirmed could not fail to stir up the hearts and resolutions of those who had at any time confessed Christ, and to waken in others the desire that they may soon be partakers of this holy rite.—*Christian Witness.*

MASSACHUSETTS.—*Annual Convention.*—The fifty-eighth Annual Convention of the Protestant Episcopal Church in this Diocese, met in Trinity Church, in this city, on Wednesday morning last.

Morning Prayer was read by the Rev. Henry W. Adams, rector of Christ Church, Springfield.

The Ante-communion Service was read by the Bishop, assisted by the Rev. Wm. Warland, rector of Trinity Church, Bridgewater, who read the Epistle.

The sermon was preached by the Rev. A. H. Vinton, on the text, 1 Tim. iii. 15—'The Church of the Living God, the pillar and ground of the truth.' The Character and Office of the Church as a Witness, Conservator, and Teacher of Divine Truth, were eloquently and ably set forth, in this discourse. After the sermon, the offertory was read by the Rev. S. D. Dennison, rector of St. James's Church, Great Barrington, and a collection was taken up in aid of the Society for the Relief of the Widows and Orphans of Deceased Clergymen.

The Bishop then proceeded with the administration of the Lord's Supper, in which he was assisted by the Rev. A. L. Baury, rector of St. Mary's Church, Newton Lower Falls, and the Rev. Messrs. Dennison and Warland. Immediately after the conclusion of the services, the Bishop took the Chair and the Convention was called to order.

The Rev. Mr. Snow, of Taunton, was appointed Secretary *pro tem*. And the Rev. Mr. Mason was appointed Assistant Secretary *pro tem.*

The Bishop then announced the following committees:

Committee of Qualification.—The Rev. D. L. B. Goodwin, the Rev. Geo. M. Randall, and Benj. P. Chamberlain, Esq.

Committee on New Parishes.—Rev. S. B. Shaw, S. L. Crocker, Esq., Robert Farley, Esq.

Executive Committee.—Rev. Messrs. Cutler, Burroughs, and Wm. R. Babcock.

Committee on Unfinished Business.—Rev. Mr. Bartlett, and Hon. E. A. Newton.

Committee of Finance.—Rev. Dr. Strong, G. M. Dexter, Esq., D. M. Smith, Esq.

The Committee on Qualification retired, and the Convention proceeded to the choice of a Secretary. The Rev. Mr. Mason and the Rev. Mr. Snow having been nominated, declined. On the second ballot, the Rev. J. H. Clinch, rector of St. Matthew's Church, South Boston, was elected.

The Convention then adjourned to 4 o'clock, P.M.

Wednesday Afternoon.

Immediately on the opening of the Convention, the Rev. Mr. Goodwin, Chairman of the Committee of Qualification, made a report, which after some debate was accepted.

The Bishop then read his annual address.

R. H. Dana, Jr., Esq., gave notice that he should, to-morrow, move an amendment of the Canon of 1847 on Elections, relative to the election of delegates to the General Convention.

The Hon. E. A. Newton introduced the following resolutions, which were seconded by the Rev. Dr. Strong, and which, at the request of the mover, who remarked that he offered them entirely on his own responsibility, were laid on the table, to be taken up to-morrow:

Resolved, as the sense of this Convention, that it will greatly tend to the increase and prosperity of the Church in this Diocese, if the whole time of the Bishop could be devoted, hereafter, to the duties of the Episcopate.

Resolved, That a committtee be appointed to confer with the Bishop on the subject, and with his consent, consider what measures should be taken to relieve him from all parochial engagements, and report thereon to this Convention.

The Convention then adjourned to to-morrow morning at 9 o'clock.

Thursday.

Morning prayer was read by the Rev. Geo. H. Clark, of Worcester.

The roll was called, and the minutes of yesterday were read and approved.

The Report of the Board of Missions was read by the Rev. T. M. Clark, Secretary.

The Secretary of the Tract Committee read their Report.

On motion of Dr. Strong of Greenfield, it was voted that the Treasurer of the Clerical Fund, be requested to make an annual report of the state of the funds of that Society to the Convention. The Rev. Mr. Babcock then read the Treasurer's Report.

E. S. Rand, Jr., Esq., read the annual Report of the Standing Committee.

The Convention then proceeded to the election of the Board of Missions. The Rev. Messrs. Wells and Dennison were appointed Tellers

The Rev. Dr. Strong, Rev. Mr. Ballard, and W. R. Lee, Esq., were appointed a committee to nominate a Board for Church Extension, who subsequently nominated the Rev. Dr. A. H. Vinton, the Rev. Dr. T. Edson, the Rev. P. H. Greenleaf, G. M. Dexter, Esq., Wm. Appleton, Esq., Ebenezer Rhodes, Esq., and they were elected.

The Rev. Mr. Cutler, from the Executive Committee, reported Trinity Church as the place, and the third Wednesday in May as the time for holding the next Convention, and the Rev. J. H. Clinch as the preacher, and the Rev. A. L. Baury, substitute. The Rev. Mr. Baury declined the appointment; and the committee subsequently reported the name of Rev. Titus Strong, D.D.

The Hon. Mr. Newton called up the resolutions which he offered yesterday, and sustained them by an able argument. He was followed by the Rev. Dr. Strong.

The Rev. Mr. Babcock, of Dedham, moved the indefinite postponement of the whole subject.

The Rev. Mr. Baury, of Newton Lower Falls, addressed the Convention in opposition to the motion for indefinite postponement.

Wm. R. Lee, Esq., then offered the following substitute.

Resolved, That a committee of three clergymen, and three laymen, be appointed to confer with the Bishop, with the view to ascertain his opinion in relation to a separation of the Bishop of the Diocese from his parish, and report to the next Convention.

E. S. Rand, Esq., supported this substitute.

The Rev. Dr. Vinton spoke in favor of Mr. Newton's resolution, and in opposition to the substitute

The Rev. Mr. Wells spoke in favor of the first resolution.

Discussion was continued by E. S. Rand, Esq., and the Rev. Mr. Babcock.

The Rev. Dr. Edson spoke in favor of the first resolution.

Question on the substitute of Mr. Lee, was lost.

Question on indefinite postponement was taken by orders and was lost.

The discussion was renewed by the Rev. Mr. Mason, and continued by Dr. Vinton. G. W. Brown, Esq., moved that the whole subject be referred to the second day of the next Convention, which, after discussion, was carried.

The Rev. Mr. Shaw from the committee appointed to count the votes for Standing Committee, reported that the following persons had been elected: Rev. A. H. Vinton, D.D., Rev. John Woart, Rev. G. M. Randall, G. M. Dexter, Esq., E. S. Rand, Esq., Otis Daniels, Esq.

The Rev. Mr. Wells reported that the following persons had been elected the Board of Missions:—The Rev. Messrs. C. Mason, A. L. Baury, T. M. Clark, G. M. Randall, J. H. Clinch, T. W. Snow, Rev. Dr. Wayland, Wm. R. Lee, Esq., Otis Daniels, Esq., and Amos A. Lawrence, Esq.

Grace Church, Medford, and St. Mary's Church, Dorchester, were admitted into union with this Convention, and the delegates from these parishes appeared and took their seats.

Thursday Afternoon.

The Rev. Dr. Edson read the Report of the Commissioners of Church Extension.

The Rev. Mr Woart, from the Committee on publishing the Journal of the Convention, reported in favor of publishing 1000 copies, and that they be distributed among the parishes according to the number of communicants. Which resolution was adopted.

The Rev. Dr. Edson, from the Committee on printing the journals of the early Conventions of this Diocese, made a report recommending their publication, and the following persons were elected to superintend the same: Rev. Dr. Edson, Rev. M. B Chase, and Wm. Parker, Esq.

R. H. Dana, Esq., proposed the following amendments to the Canon of election of 1847.

Resolved, That the Canon of 1847, 'of elections,' be amended by striking out the last clause and inserting the following:

'Any vacancy occurring in the delegation shall be filled at the next ensuing meeting of this Convention, and appointments for the interval may be made by the standing Committee at a meeting specially appointed for this purpose.'

Rev. Mr. Greenleaf read the Reports of the Secretary and Treasurer of the Society for the relief of the Widows and Orphans of deceased Clergymen.

The resolution relative to the ordination of Deacons under the 6th Canon of 1844, introduced at the last convention, was indefinitely postponed.

On motion of Rev. Thomas M. Clark, it was voted to request the Board of Missions for Seamen; the Society for the relief of Widows and Orphans of deceased Clergymen; the Diocesan Board of Missions, and the Commissioners for Church Extension, to make preparations for public meetings in behalf of their several associations on the evenings of the week of the meeting of the next Convention, in the following order; viz.—On Monday evening, Mission for Seamen; Tuesday evening, Society for the relief of the Widows and Orphans of deceased Clergymen; Wednesday, Diocesan Missions; Thursday, Church Extension.

The Convention proceeded to the election of a delegate to the General Convention. After balloting three times without an election, on motion of Rev. Mr. Wells, the election was indefinitely postponed.

Rev. Messrs. Ballard, Snow, and Robinson, were appointed a committee to nominate a Tract Committee.

The Rev. Dr. Eaton was unanimously elected Treasurer.

Rev. Mr. Ballard, from the Committee, reported the names of the Rev. Dr. Edson, Rev. T. M. Clark, Rev. A. L. Barry, J. S. C. Greene, Esq., and Dr. W. R. Lawrence, Tract Committee—and they were appointed.

After singing the 103d hymn, and prayer by the Bishop, the Convention adjourned.—*Christian Witness.*

RHODE ISLAND.—*Convention.*—The Bishop, Clergy, and Lay-Delegates, assembled in Grace Church, Providence, on Tuesday, June 13th, being Tuesday in Whitsun-Week.

Morning Prayer was said by the Rev. Mr. Watson of Newport. The Bishop delivered a Charge to the Clergy, which was requested for publication by the Convention.

Two Deacons, Rev. John Kelley, and Rev. William S. Child, were presented to the Bishop, by the Rev. Mr. Brewer of Newport, for admission to the order of Priesthood. The Rev. Messrs. Brewer, Randolph, Vail, Rouse, and Hathaway united with the Bishop in the Laying on of Hands. The Holy Communion was then administered by the Bishop, assisted by the Rev. Messrs. Watson and Brewer.

In the afternoon the Bishop read his Annual Address. The Rev. Benjamin Watson was re-elected Secretary. Parochial and other Reports were presented.

On Wednesday, Morning Prayer was said by the Rev. E. F. Watson, of Lonsdale, assisted in the Lessons by the Rev. T. L. Randolph, of Portsmouth.

Ezra W. Howard, of Providence, was re-elected Treasurer of the Convention.

The Rev. Dr. Crocker, the Rev. Messrs. Taft, Vail, and Hathaway, of the Clergy: Messrs. Waterman, Burgess, Walcott and Wordwell, of the Laity, were chosen the Standing Committee.

The Report of a Committee on the subject of providing a fund for the relief of superanuated Clergymen, and the Widows and Orphans of deceased Clergymen, was discussed, and ordered to be printed in the Journal.

The Convention adjourned at 2 o'clock P. M., after the Bishop had offered Prayers and pronounced the Benediction.

CONNECTICUT.—The Corner Stone of the New Stone Church at Meriden, was laid on Thursday last, the 8th inst. The Rev. Dr. Croswell, of New Haven, being the senior Clergyman present, conducted the opening services, the corner stone being laid by the Rev. Robert A. Hallam, formerly Rector of the Parish. The Rev. Mr. Munson, performed the closing services and pronounced the benediction. An address, highly appropriate to the occasion, was delivered by the Rev. A. C. Coxe, of Hartford. There was also present the Rev. Messrs. Pitkin, J. H. Nichols, Hitchcock, Abel Nichols, Bryant, Everest, Willey and Chauncey. We congratulate our friends in Meriden on this auspicious commencement of their laudable enterprize, and earnestly invoke in their behalf the blessing and direction of Almighty God.

Episcopal Services in Calvary Church—Parish Stonington, Ct.—The Bishop of the Diocese has just terminated his Eastern visitation by two very impressive services in this new and interesting parish. He arrived in the Borough on Tuesday evening, May 30th, accompanied by Rev. Messrs. Hallam, Morgan, and Brewster, and, at the appointed hour, proceeded to the "upper room" now used for public worship. Evening Prayer was said by Rev. Mr. Brewster—the lessons by Rev. Mr. Bennett, of R. I.—the Sacrament of Baptism administered to an adult by the Rector, and a Sermon preached by Rev. Mr. Morgan, of Norwich. Then followed the Holy Rite of Confirmation. Six persons being presented, and as this was the first Episcopal act ever performed in the parish, it was witnessed by a large congregation with the liveliest interest.

On Wednesday, May 31st, the corner stone of the new Church was laid by the Bishop with the usual solemnities. A large concourse, composed of both Clergy and Laity, assembled at the present place of worship, and were assigned their respective stations in procession. Among the Clergy, in addition to those above mentioned were Rev. Isaac W. Hallam, of Lynn, Mass., Rev. Thomas H. Vail, of R. I., and Rev. Giles H. Deshon, of Glastenbury. Among the Laity were most respectable deputations from New London and Norwich, as also from the adjoining parish of Westerly. At 11 o'clock the procession moved in due order to the ground, where the foundation of the Church edifice are already at an advanced stage, and every preparation being made, the solemn office was commenced by the Bishop, and the corner stone laid. The form used upon this occasion was that issued in the Diocese of New York, and in several portions of it the Bishop was assisted by Rev. Messrs. R. A. Hallam, I. W. Hallam, and T. H. Vail. The address of the Rector was then pronounced, and of this production we will barely say, it was earnest, sound, and conceived in the happiest spirit. At its close Churchmen from abroad, and all who felt so inclined, were invited to partake of a repast at the Wadawannock House, previous to their departure—and accordingly a large company adjourned to the place named, and enjoyed—what some of them enjoyed before—the most generous hospitality, at the hands of the proprietor, Mr. Van Rensalaer, and his excellent lady. Mutual congratulations, and kind, Christianly feelings here prevailed, and we separated, thankful to the Head of the Church, that He had been so gracious to the minister and members of this flock—shedding his blessing while there were few of them, and they strangers in the land.—*Calendar.*

NEW JERSEY.—*Burlington College.*—The Summer Term opened on the first of May. The accommodations for students have been increased by an enlargement of the building erected last year. The number of scholars at present is ninety-seven. The Institution is in most successful operation.

St. Mary's Hall.—The number of pupils entered for the summer term is one hundred and fifty eight.

St. Pauls, Hoboken.—The numerous friends of the Rev. R. F. Burnham, Rector of St. Paul's, Hoboken, will be gratified to hear that he arrived home on the 20th inst., much improved in health. He has been sojourning at the delightful island of St. Croix, during some five or six months past, and now returns to his labor of love, with renewed energies of body and of mind.

He describes St. Croix as a paradise, in climate and sceuery; but the frequent alarms, by slight shocks of earthquakes, are a serious discount from the comforts that its advantages would otherwise afford. There are but two Churches on the Island, which are well supported, and well filled.

PENNSYLVANIA.—At a meeting of the standing committee of the Diocese of Pennsylvania, held on June 6th, 1848, the Rev. Dr. Morton was chosen President, and the Rev. Mr. Howe, Secretary for the ensuing year.

Application to be recommended for admission as a candidate for Holy Orders, was made by Mr. John Dunlin Parkinson; which, according to rule, lies over for action at the next stated meeting of the Committee.

Testimonials were signed on behalf of Mr. Joel Rudderow, applying to be recommended for admission to the Holy Order of Deacons.—*Banner of the Cross.*

MARYLAND.—*Confirmations.*—On Wednesday night, June 7th, in Trinity Church, Washington, D. C., after Evening Prayers by the Rev. L. I. Gillis, of Ascension Church, assisted in the Lessons by the Rev. J. W. French, the Bishop preached, and confirmed *twenty-nine* persons (one from St. John's Church,) the Rev. Dr. Butler, Rector of the Church, reading the Preface of the Office, and presenting the candidates.

On Whitsunday morning in Grace Church, Ellicott's Mill's, after Morning Prayers by the Assistant Minister, the Rev. James Moore, the Bishop preached, confirmed two persons, and administered the Lord's Supper, assisted by the Rector, the Rev. E. Stearns.

In the afternoon, at the Patapsco Female Institute, after Evening Prayers by the chaplain, the Rev. W. H. Clark, assisted by the Rev. H. T. Harrison, the Bishop preached and confirmed eight young ladies, pupils of the institution.—*Church Times.*

VIRGINIA.—*Services by Bishop Meade since the Convention.*—The Bishop, in company with the Rev. Mr. Stringfellow, arrived on the Monday morning after the Convention at York Town, when they were joined in the evening by the Rev. Mr. Minnegrode, and the next day by the Rev. Mr. Hodges. Three services were held in this place and well attended. It must be gratifying to all the friends of the Church, and especially to those who must take a deep interest in this old and decayed place, so memorable in the annals of American history, to learn that the Episcopal Church, which was burnt more than thirty years ago by the fire which destroyed a large part of the city, is about to be rebuilt. The larger part of the walls being still firm, will be used for the new building. While the services of the occasion were going on in the Court House, the sound of the hammer and the saw was heard in the preparations for its renovation. The work will be completed in a few months, and it is expected that the Bishop will consecrate it in the fall during his visit to the adjoining county of Gloucester. * *

After the services at York the Bishop visited Williamsburg, and spent two days there, taking some part in the services. Thence to Charles City, spending a day in each of the Churches. At old Westover Church, four young persons between the ages of fourteen and sixteen were confirmed. The design and object of the rite are best set forth when persons of that age are the recipients, provided they come with enlightened minds and renovated hearts, as it is believed was the case in this instance. * * * * *

From Charles city the Bishop proceeded to his appointments in Sussex and Greenville. At the Church in Sussex one day was spent, and five persons confirmed, two of whom were colored. At Hickes' ford two days were spent and four services held. Besides the Rector, the Rev. Mr. Sprigg and the Bishop, the Rev. Messrs. Stringfellow, Gibson, and Dennison, were present. A new church was consecrated, by the name of "Christ Church" on the first day, and on the second four persons were confirmed, and the Lord's supper administered.—*Southern Churchman.*

ALABAMA.—*Ordination.*—On the 26th ult., in St John's Church, Montgomery, Mr. James Henry Tticknor, late a Methodist Licentiate, was admitted to the holy Order of Deacons, by the Right Rev. Dr. Cobbs, Bishop of the Diocese—the Rev. Wm. D. Cairns, of the Diocese of Georgia, preaching the Ordination Sermon, and the Rev. Mr. Zimmer assisting in the administration of the Eucharist.

In connexion with this notice, it may be gratifying to many to be informed that the health of Bishop Cobbs, which during the winter has been such as to prevent the performance of much active duty, is now so far restored as to encourage the hope that he may long be spared to his Diocese and the Church. Illustrating as he does so beautifully in all his ministrations, the evangelical zeal and Catholic Churchmanship of good old Bishop Wilson, of Soder and Man, we have scarcely one amongst us whose loss would be more extensively or severely felt. It is therefore a cause of devout thankfulness to the Church at large that God, in His mercy, has spared him to the great work of establishing the Church in the important Diocese over which He has placed him. C.

KENTUCKY.—*Annual Convention.*—The twentieth annual Convention in this diocese, assembled at Shelbyville, on the 25th May, and continued its session during three days. Fifteen clergymen connected with the diocese and sixteen lay-delegates were present. The proceedings were characterized by entire harmony. The Bishop's address, and the parochial reports exhibited the condition and prospects of the Church as encouraging. The number of communicants has more than doubled within the last six years. In the city of Louisville alone, it is now considerably greater than it was in the whole diocese, in 1841. The Convention was held in the College Chapel, but the use of their Churches having been kindly tendered by the various denominations of the place, the public religious services were held in them. From the Evangelical and practical character of the discourses on these occasions, it is hoped that the impression made on those who attended, will prove salutary and lasting.

In the happy absence of disturbing topics, the subject which most interested the Convention was the condition of Shelby College, which is clearly connected with the interests of the Diocese. Under the firm and paternal administration of President Waller, the institution has been raised from a state of depression, and has now a hold upon the confidence of the community stronger than at any former period. Measures have been adopted with a view to the enlargement and embellishment of the college edifice, and the purchase in Germany of astronomical instruments for an observatory, which in addition to its present apparatus, will furnish more extensive facilities for scientific instruction, than are now probably enjoyed by any similar institution in the west. In addition to these advantages for study, the beauty and salubrity of its location, and above all the sound and decided Christian influence which it is the great object of the institution to promote, render it an object most worthy of the patronage and liberality of the Church at large.—*Episcopal Recorder.*

New Church in Lexington.—The new Church just finished for the use of the Episcopal Parish, in Lexington, Ky., at a cost, including the organ, bell, and lamps, of $20,000, is one of the most chaste, beautiful and perfect specimens of the plain Gothic, which has been erected in the Western country, and reflects great credit alike upon the liberality of the congregation, the skill in art of the architect and contractor, and the exquisite taste and indefatigable attention of the building committee. For a building in brick, it is one of the most massive and substantial built in modern times. The proportions though not large, are remarkably just—the edifice, in exterior dimension, measuring 59 feet by 94. The audience room is 50 by 70, adorned at an elevation of 30 feet. with a ceiling of intersecting arches, coinciding, lengthwise, with the width of the building, and transversely, with the window-lays, which are five in number, exclusive of a sixth in the vestibule. These windows are divided by two mullions, and are 17 1-2 feet in height by 5 in width. The chancel window is 10 by 18, of stained and painted glass, graceful and appropriate in design, of fine finish, and of Western manufacture. There is a simple beauty in the side windows rarely equalled, the three lancets into which each is divided being filled with glass of a grave, neutral tint, with a narrow border of brilliant blue and crimson, whilst the finials are of a more elaborate pattern, corresponding with the finish of the chancel window. The chaste and sombre effect of the interior is greatly heightened by the sober neutral tint of the walls and ceilings, in blocks, as if of stone. The tower is almost perfect of its kind, rising to a height of 95 feet, and surrounded by alternate finials, the loftier 8 feet, and the less 6 feet in height The buttresses along the sides are also surmounted by ornamental finials of cast iron. Indeed all the finials, the open work parapet upon the roof, and the cappings of the buttresses, are all of cast iron of Kentucky workmanship, and of excellent design and finish. The exterior of the building is colored with a wash of water, lime and sand, which is of great durability, and at a short distance gives it the appearance of being built of stone. Except the floor, which is of ash, almost the entire wood-work of the building is of white pine, all painted in imitation of oak. The chancel, which is raised two feet above the floor of the church, is covered with an appropriate Gothic carpet, and the aisles with Venetian carpeting corresponding in colors with the pew linings and windows. The pews are lined and cushioned uniformly with a beautiful pattern of crimson moreen, which serves to enliven and relieve the general exceedingly sober and chastened effect of the whole interior.

When it is added that the Church is furnished with a bell of very grave tones, and with an uncommonly large organ, from the manufactory of Mr. Henry Erben, of New-York, it will be perceived how ample are the grounds for congratulating this Parish upon the very favorable auspices under which it commences a new career, favored as it is with the labor of its popular and highly esteemed Rector, the Rev. Ed. F. Berkeley. May "Excelsior" be written upon all its towers and pinnacles, and upon the hearts of all who worship in its sacred courts.—*Banner of the Cross.*

OHIO.—*St. Paul's Missionary Parish, Cincinnati*—we learn from a correspondent, is in a flourishing condition. It is situated "in the western part of the city. Rev. Jos. M. Waite, late of Conn., is minister. We have fifty communicants and a small Sunday School. We are now endeavoring to secure a lot on which to erect an edifice of a large size—say 80 by 120 feet."—*Ibid.*

MISSOURI.—*Annual Convention.*—This Convention as we learn from a Correspondent, "met on the 11th, in Christ Church, Boonville, and adjourned the next day, after a very harmonious session. When the Journal is published it will be sent to you. In the mean time I send you the names of the officers elected for the year"

Standing Committee.—Revs. Whiting Griswold. Charles Tomes. William B. Corbyn. Messrs. J. Parker Doan. D. Hough.

Deputies to the General Convention.—Revs. Whiting Griswold. A. D. Corbyn. Charles Tomes. William B. Corbyn. Messrs. J. Parker Doan. Josiah Spalding. Robert. N. Smith. George Morton.

Secretary of Convention.—Rev. Whiting Griswold.

Treasurer.—John Halsall, Esq.

The Bishop has kindly favored us with the following account of his services in Missouri:

Sunday, March 12th. 1st Sunday in Lent. I confirmed in Christ Church, St. Louis, 10 persons.

Thursday, April 13th. I consecrated to the service of Almighty God, the Father, Son, and Holy Ghost, St. George's Church, St. Louis. There were present on that occasion—The Rev. Mr. Hutchinson the Rector, and the Rev. Messrs. Horrell and Tomes of the Diocese of Missouri. And the Rev. Messrs. Darrow and M'Master of the Diocese of Illinois. The instrument of donation was read by the Rev. Mr. Hutchinson, the sentence of Consecration by the Rev. Mr. Tomes. Morning prayer to the Creed was said by the Rev. Mr. Hutchinson, the remainder by the Rev. Mr. Horrell. The Lessons by the Rev. Mr. Tomes. The Ante-Communion service was read by myself, Mr. M'Master reading the Epistle, Mr. Darrow the Gospel. The sermon was preached by me.

Sunday, April 16th, in St. John's Church, St. Louis, I confirmed 10 persons.

Good Friday, April 21st, in St. George's Church, St. Louis, I confirmed 27 persons.

Easter Sunday, April 23d, in Christ Church, St. Louis I confirmed 12 persons.—(with the 10 on March 12th, making 22 persons.)

Sunday morning, May 14, in St. Mary's parish, Fayette, I confirmed 2 persons.

Sunday evening, May 14, in Christ Church, Boonville, I confirmed 10 persons.

Monday morning, May 15, in Christ Church, Boonville, I confirmed 2 persons.—*Ibid.*

Clerical Changes.

The Rev. Thomas B. Flower has been received into the Diocese of Maryland by letters dimissory from the Rt. Rev. the Bishop of Virginia.

The Rev. S. J. Evans has removed from the Diocese of New York to Bristol, Hartford co., Conn.

The Rev. S. C. Brinckle has resigned the rectorship of Kingsessing, Pennsylvania, and taken letters dimissory to the Diocese of Delaware.

The Rev. Owen E. Shannon has accepted a call to the rectorship of the Church of the Crucifixion, Bedford street, Moyamensing.

The Rev. G. Unonius having resigned St. Olaf's parish, Wisconsin, and accepted the Rectorship of St. James's Church, Manitourroe, in the same Diocese, requests all letters and papers for him to be directed accordingly.

Married.

At Hillsdale, Columbia co., N. Y., on the 14th inst., by the Rev. John Himrod, FOSTER BOSWORTH, of Troy, to Miss JANE M., daughter of Isaac Foster, Esq., of the former place.

Notices.

A CARD.

FRANK WILLS, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Saturday, June 24, Laying Corner Stone of the Church of St. John the Baptist, New York, 5 P. M.

Sunday, June 25, at St. Thomas Church, N. Y., confirmation, 10 1-2, A. M.

Sunday, June 25, at All Saints' Church, N. Y., confirmation, 4 P. M.

Monday, June 26th, Church of the Crucifiixion, N. Y., confirmation, 7 1-2, P. M.

Tuesday, June 27, St. Cornelius Church, Governors Island, confirmation, 4 P. M.

Tuesday, June 27, at St. Mark's Church, Williamsburgh, confirmation, 7 1-2, P. M.

Wednesday, June 28, at Maspeth, L. I., consecration, 10 1-2, A. M.

Friday, June 30, at St. Luke's Church, New York, confirmation, 7 1-2, P. M.

Saturday, July 1, Examination of Candidates for Deacon's and Priest's Orders, at the Vestry Room of Grace Church, 9 A. M.

Sunday, July 2, at Grace Church, New York, ordination, 10 1-2, A. M.

Sunday, July 2, at hurch of the Holy Comforter, (Seamen's Chapel,) confirmation, 4, P. M.

It is requested that all candidates designing to apply in July for Deacon's Orders, or for Priest's Orders, should, if practicable, be prepared for the Ordination to be held on the first Sunday in July in Grace Church, New York, as announced above. Further notices of services will be hereafter given. The papers of the Diocese will please to publish this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

April 29, 1848.

Church of St. John Baptist.—The corner-stone of this church, about to be erected on Lexington Avenue, corner of 35th street, will be laid by the Rt. Rev. Bishop DeLancey, this afternoon, (Saturday, June 24th, being the Festival of St. John Baptist,) at 5 o'clock.

The Clergy and Vestries of this city and its vicinity, as also such other clergy as may now be in town, are respectfully invited to attend.

The procession will move from the residence of John H. Coster, Esq., Third Avenue, near Thirty-sixth street.

New York, June 24, 1848.

☞ A stated meeting of the New York Ecclesiological Society will be held at St. Paul's Sunday School-room, on Monday, July 3d, at 8 o'clock, P. M. Entrance from Vesey street.

By order of the Committee,
THOMAS S. PRESTON, Rec. Sec'y.

New York, June 24, 1848.

☞ The Church of St. Saviour, Maspeth, L. I., will be consecrated by the Bishop of Western New York, on Wednesday, the 28th inst. The clergy and Churchmen generally are invited to attend. Service to commence at half-past 10, A. M. The clergy will please bring their surplices.

Stages will be in waiting at the Grand street Ferry, Williamsburgh, at 9, A. M., to convey passengers to Maspeth, and to return after the services.

June 24, 1848.

LIST OF CLERGY.—It is requested that information be sent to this office, by Monday next, of all corrections proper to be made in the List of Clergy of this city and vicinity. June 24, 1848.

The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, on Wednesday, the 28th of June next, at 6 o'clock, P. M.

EDWARD Y. HIGBEE, Secretary.

Associate Alumni of the General Theological Seminary.—The Annual Meeting of this Association will be held in St Thomas's Church, in the city of New York, on Tuesday, the 27th of June next, at 7, P. M.

The Annual Sermon will be preached the same evening. Divine Service to commence at 8 o'clock.

The Annual Essay will be read the next day at 12, M., at the Seminary.

By order, &c.,
W. WALTON, Recording Secretary.

May 30, 1848.

Church of St. George the Martyr.—No. 563 Broadway, between Prince and Spring.—Divine Service every Sunday, at 10 1-2, A. M., and quarter to 8, P. M.

Seats Free. May 27, 1848.

Died.

In San Augustin, Texas, of malignant scarlet fever, HENRY, only child of the Rev. Henry Sansom, aged 3 years and 4 months.

To Correspondents.

"A Humble Layman," is received.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 13th inst., the Treasurer has received the following contributions:

From St Paul's, Boston, for the Jews, 6; a member of St Peter's, Baltimore, 10; St John's, Providence, R I, for the Jews, 37 50; per J B Dow, Treas., Mass., Christ ch, Cambridge, 48; St Luke's, Chelsea, 10; St Paul's, Newburyport, 10; Immanuel ch, Bellows Falls, Vt, 20; St James's, Roxbury, 22 37; Grace ch, Boston, 60; St Paul's 34 50; Trinity ch, 60; Christ ch, Andover, 28; All Saints' ch, Worcester, 8 25—291 12; St George's, Newburgh, N Y, 22 75; St Thomas's, Brandon, Vt, 3; St John's, Elizabethtown, N J, for Wis, 9 19, Ill, 50 cts—9 69; St Michael's, N Y, 15; Ohio, Medina, St Paul's, 10. Total, $405 06.

THO'S. N. STANFORD, Treas.
New York, June 20, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 13th inst:

From Miss Turner, NY for Africa, 10; St Michael's and St Mary's chs, Bloomingdale, N Y, from monthly coll, 15; Young Ladies' Philanthropic Society of St John's ch, Providence, R I, for Africa, 157; do, for Greece, 6—163; through Rev D A Tyng, Christ ch, Dayton, O, 8 80; Christ ch, Springfield, do, 4; All Saints', Portsmouth, do, 25; Harcourt parish, Gambier, do, 25; St Paul's ch, Mt Vernon, do, 16 50—79 30; St John's ch, Elizabethtown, N J, for Africa, 21 31; St John's ch, Waterbury, Ct, for ed. T C Brownell, Africa, 20; annual subscription of "Baltimore," for Constantinople, 25; do, member of St Peter's ch, Baltimore, Md, 10—35; St Bartholomew's ch, New York, D A Booth, Esq, annual subscription, for ed. China, 25; St James's ch, Derby, Ct, 7 05. Total, $375 66.

J. SMYTH ROGERS, Treas'r,
New York, June 20, 1848. 61 Wall-street.

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 13th inst:

From Wm Van Hook, 5; Miss Jay, 5; friends in Woodbury, Ct, 1 25—donations handed by Rev S J Evans—11 25; a member of St John's Parish, Yonkers, by Rev H L Storrs, 3. Total, $14 25.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 20, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 13th inst:

From Zion ch, Rev Richard Cox, for Bishop Southgate's publications in the Oriental language, 13 71; Sunday school of Christ ch, Cooperstown, by Theodore Keese, 1. Total, $14 71.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt
New York, June 20, 1848. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since his report of 6th inst., the following contributions, viz:

From Church of the Holy Communion, New York, Rev Dr Muhlenberg, $72.

C. N. S. ROWLAND, Treasurer,
June 20, 1848. 55 Water street.

Advertisements.

SUBMISSION TO GOVERNMENT.—Submission to Government the Christian duty. A sermon for the third Sunday after Easter, by the Rev. Horatio Potter. D.D., rector of St. Peter's, Albany.

Just published by STANFORD & SWORDS, 139 Broadway, who have also lately published 2d edition of "Mark Wilton," the "Merchant's Clerk," by the Rev. Charles B. Taylor, author of Lady Mary, Margaret, &c. 12mo. 75 cents.

"We venture to say that few readers will close the volume without feeling that they have been made wiser and better by its perusal."—*Calendar.*

"An excellent book to place in the hands of young men."—*Episcopal Recorder.*

"We would that the book were carefully read by all for whom it is especially designed—the clerks of a great city."—*N. Y. Commercial.* June 24.

HOBART'S FESTIVALS and FASTS. A Companion to the Festivals and Fasts of the Protestant Episcopal Church in the United States of America. Principally selected and altered from Nelson's Companion for the Festivals and Fasts of the Church of England.

WITH FORMS OF DEVOTION. By John Henry Hobart, D.D., Bishop of the Diocese of New York. One vol., 18mo. 75c.

"It will prove a useful companion in the exalted exercises of the Christian life, and, while it serves to impress on the members of the Episcopal Communion the excellence of their truly Apostolic and Primitive Church, it must excite them to adorn their profession by corresponding fervor of piety and sanctity of manners."

New Edition just published by Stanford & Swords.

TYLER'S TACITUS.—D. APPLETON & Co., 200 Broadway, have just published

The Germania and Agricola of Caius Conellus Tacitus, with Notes for Colleges by W. C. Tyler, Prof. of the Greek and Latin Languages in Amherst College. One neat volume 12 mo, leather back. Price 62½ cents.

"We have been struck with the elegant precision which marks these notes: they hit the happy medium between the too much of some commentators and the too little of others"—North Amer. Review.

The volume is highly recommended and already introduced as a text book by Profs. Felton, of Harvard University; Lincoln, of Brown University; Coleman, of Princeton; North, of Hamilton College; Packard, of Bowdoin College; Crosby, of Dartmouth College; Owen, of New York, &c.

D. A. & Co. publish the following GREEK AND LATIN TEXT BOOKS:

Arnold's First and Second Latin Book, and Practical Grammar. 12mo. 75 cents.
Arnold's Latin Prose Composition. 12mo. $1.
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Beza's Latin Testament. 12mo 62 cts.
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NEW ENGLISH THEOLOGICAL WORKS.

Holy Baptism. a Dissertation, by the Rev. Wm. Maskell, M. A. 1 vol. 8vo. $4 25.

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Five Sermons on the Nature of Christianity, preached before the University of Cambridge, by W. H. Mill, D. D. $1 87.

Contributions towards a Harmony of the Holy Gospels. 1 vol. vo.8 $2. 1t

THE CHURCH ALMANAC FOR 1849, First edition will be published by the Protestant Episcopal Tract Society about the 15th, of August. Secretaries of Conventions and Church Societies &c., will confer a favor by forwarding a copy of their last Journal or Report. Every effort will be made to ensure correctness. Address

j24tf THOMAS C. BUTLER, Agent, 20 John st.

A LADY, of good family, a Communicant in the Church, is desirous of a situation as Governess in a private family, for which she has high testimonials, and refers to the Rev. Dr. McVickar, No. 8 College Green, or to Miss H., No. 3 Warren street. June 24.

MANNING'S SERMON'S.—The subscribers have in press, and will publish in consecutive volumes in good style, "Sermons by the Rev. Henry Edward Manning, Archdeacon of Chichester." Vol. 1., from the 6th London edition, will be ready about the 1st of August.

These sermons so justly appreciated for purity of thought and elegance of language, have had a most extensive circulation in England, and their republication in this country is warmly solicited by many of the clergy and laity.

STANFORD & SWORDS.

Nearly Ready—The Aged Christian's Companion, by the late Rev. John Stanford, D.D., with a memoir of his life and Howard-like labors, by the Rev. George Upfold, D.D., Rector of Trinity Church, Pittsburgh, with a Portrait. June 3.

THE KING'S MESSENGERS.—The General Protestant Episcopal Sunday School Union has just published "The King's Messengers," by the author of "The Shadow of the Cross," "The Old Man's Home," &c., with six beautiful engravings from original designs by Weir.

For sale at the Depository, 20 John street. June 3.

VAN ESS'S SEPTUAGINT, &c. &c.—The Septuagint, edited by Dr. Leander Van Ess, 8vo. containing all the Canonical Books and Apocrypha, printed on fine writing paper, for the convenience of notes. Also, Hahn's Hebrew Bible, printed in the same manner at Leipsig.

The works of Tertulian. The Tracts of St. Cyprian.
Just received from Hamburg, and for sale by
June 17. STANFORD & SWORDS.

NEANDER'S CHURCH HISTORY.—The History of the Christian Religion and the Church, by Dr. Augustus Neander, translated from the German, by the Rev. H. J. Rose, D.D., second edition, just published. Price $1 75, and for sale by STANFORD & SWORDS,
June 17. 139 Broadway.

ORGAN BUILDING CHEAP! The subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

May 20—6m. HENRY PILCHER.

INTERESTING LITERARY CURIOSITY. Just Published, Pennsylvania and New Jersey in 1698, or An historical and geographical account of the Province and country of Pensilvania and of West New Jersey in America. By Gabriel Thomas, who resided there about fifteen years. 1 vol. London. 1698. With a map of both countries.

An exact fac-simile copy of the scarce original edition. Price only $1 50. For sale by HENRY KERNOT,
Up-town Bookstore, 633 Broadway.

☞ Only a very limited number printed. June 3—4t

A STUDENT of the General Protestant Episcopal Theological Seminary, is desirous of employing a small portion of time, in giving, in the city, private instruction in Latin, Greek, and Mathematics. During the months of July, August, and September he would be under no restriction as to time or place.

Any one wishing his services may address R., at this office.
May 27—3t

BOARDING IN THE COUNTRY,—The subscriber, widow of the late Rev. Warner Hoyt, has located herself in the pleasant village of New Canaan, Conn., five miles north-west from Norwalk, (stages running from thence to the steam-boat, and returning every day,) within a quarter of a mile of the Episcopal Church. She wishes to obtain from six to ten boarders for the summer, who can be accommodated with pleasant rooms, and every attention will be paid to make them comfortable. Terms moderate. Application can be made to the subscriber, or the Rev. Mr. Short, New Canaan, or to A. Reynolds, Esq., Greenwich, Ct.

May 20—5tS ELIZABETH P. HOYT.

ORGAN FOR SALE. An Organ of very superior tone and finish, in an elegant gothic case, suitable for a parlor or small church, is offered at less than the original cost. containing the following stops, viz. Diapason Base, ditto Treble, Principal, twelfth and fifteenth The whole in a swell. Inquire of

June 10, 4t EDWARD P. TORREY, 59 Maiden Lane.

A GENTLEMAN, who is studying for the Sacred Ministry, wishes to engage in some family as private Tutor, and receive board for services, or procure a situation in some school, or pupils for private recitations, where he can earn sufficient to pay his way. He has taught many years and feels confident he can please. Address a line to J. D. P. through the Post Office.

June 10th, 3t

A GENTLEMAN is desirous of uniting himself with some Choir of the Episcopal, or other Church, as Bass Singer, or would form one of a Quartette, sacred or secular. A line addressed to "CHANT," Churchman Office, will be attended to. June 10, '48.

PEW in St. Paul's Church, to rent, No. 102, North Aisle—one of the best situated in the Church. Apply at the office, No. 233 Washington street. June 17—tf

THE YOUNG CHURCHMAN'S MISCELLANY, for June, just published. Subscriptions received at 139 Broadway, and 106 Fulton st.

THE Mutual Benefit Life Insurance Co. 11 Wall-st.—Statement, May 1, 1848:

This Company has issued since the 25th April, 1845, to this date, (3 years)	5,527 policies.
Policies cancelled, expired, and forfeited	819
Policies now in force	4,708
Amount of premiums received on above	$697,455 61
" received for interest	21,276 43
Total receipts in three years	$718,732 04
Losses and expenses paid during the same time	176,721 46
Surplus, May 1, 1848	$542,010 58

The recipients of the amounts paid for losses, are as follows, viz:

Widows	38	Children	153
Husbands	6	Creditors	7

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JAMES STEWART, M. D. (residence 3 Abingdon Square,) Medical Examiner, can be found at the office daily from 2 to 3 o'clock. tf

MAY REPORT.—The Mutual Benefit Life Insurance Company, (office 11 Wall-st.) have issued, during the month of May, 1848, Ninety-four new Policies, viz:

To Merchants and Traders	45	To U. S. Consul	1
" Clerks	2	" Sea Captain	4
" Manufacturers	4	" Ladies	3
" Mechanics	6	" Public Officers	2
" Clergymen	2	" Farmers	2
" Physicians	3	" Teacher	1
" Lawyers	3	" Gentleman	1
" Druggists	1	" Publishers	1
" Hotel Keepers	3	" Express Agents	2
" Cashier of Bank	1	" Architects	2
" Agents	1	" Other Occupations	4

New Policies issued in May, 1848 94

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☞ That part of the Charter which limited it to 20 years has been repealed, and the Company now exists under a Charter unlimited in its duration. June 17, 1848.

THE SUBSCRIBER begs to inform all Literary persons, Committees of Public Libraries, and Book Collectors generally, that he has added to his stock the present season, ten thousand new volumes, principally received from Europe. He is determined to sell these, as well as every other book that he possesses, at prices unprecedentedly low for cash. In every branch of religious knowledge, not to specify names, he has the writings of the greatest divines, including some of the Greek and Latin fathers. He has a very extensive collection of the Greek and Latin Classics of the choicest editions. In Miscellaneous Literature, all the works commonly on sale, together with books out of print and otherwise very rare, that he thinks cannot be had at any other bookstore in the country. He is also largely supplied with books on the following subjects, viz. Agriculture, Botany, and Rural Sports; Books relating to America; Architecture, Illustrated Books, Atlases, Numismatics, and Works on Antiquities; Biography; Cookery and Domestic Economy; Education; European Topography; Heraldry: Historical and other works relating exclusively to Great Britain and Ireland; Works relating exclusively to the Jews, Lexicons and Dictionaries; Logic, Metaphysics, and Political Economy; Mathematics and Natural Philosophy; Military Books; Musical Works; Natural History and Geology; a large collection of curious and rare pamphlets, bound in vols.; Periodical Literature, in whole sets and odd vols. bound; Phrenology, Physiology, and Mesmerism; Poetry, Shakesperiana, and the Drama; 800 vols. Sermons; Translations and Commentaries; Voyages and Travels; Law and Medicine; Chemistry, Metallurgy, Geology, Mechanic Arts, Engineering, Surveying, Banking, Exchange, Assurance, and works on curious and out-of-the-way subjects, which admit of no classification. In short, he flatters himself, there is no similar store in the city, which presents such various literary attractions; and he begs to say that as he is selling exclusively for cash, he is charging the very smallest profit on which the business can be carried on. He invites all to call, that every one may judge for himself.

He has just published the first part of his general descriptive Catalogue. It makes a handsome 8vo. volume, closely printed, of 240 pages. The subsequent parts are in preparation, and will be issued as soon as ready. JOHN DOYLE, Cheap Ancient and Modern Bookseller,
June 10, tf 146 Nassau-st, N. Y.

Poetry.

From the Evening Mirror.

ON THE RECENT DEATH OF

MISS LOUISA B. FURNEY, OF BROOKLYN, AGED 19.

"Earth, from thy bonds, undying hope springs free—
We have but *lent* our beautiful to thee."

Was it that, in life's joyous morn,
Ere sorrow touch'd her heart,
She saw, alarm'd, its coming storm,
And hastened to depart?

And folding her pure robe upon
Her young and loving breast,
No cherished friend estranged or gone,
She sweetly sunk to rest?

How deep her rest, whose ear before
Lost no familiar word—
Is love, surviving, felt no more—
The mourner's voice unheard?

Not wholly lost her answering power,—
The peace those lips impart,
The sweet assurance of that hour,
Have reach'd the mother's heart.

And calmness settles o'er the brow
Of sires and sisters there—
Their faith discerns her glory now,
And joy, they soon will share.

Yes, stricken band! the powers of faith
The broken tie shall bind,—
As one unites a severed wreath,
One cherished rose resigned.

Rose! type of her now called away,
Whose breath survives its bloom,
We lose its beauty in a day,
But never its perfume! A.

Brooklyn, May 31, 1848.

Selected Matter.

JEWISH DISABILITIES BILL.

In our last, we mentioned the Debate in the House of Lords on the question of the admission of the Jews to Parliament, and gave the result. To our kind friends of the English Churchman, we are indebted for the London Express of the 26th May, which contains the speeches on the occasion. The Debate was opened by the Marquis of Lansdowne, who moved the second reading of the Bill. He was followed by the Earl of Ellenborough, who moved that the Bill be read a second time that day six months. We give below the speeches of the Archbishop of Canterbury, of the Bishop of Oxford, and of Lord Stanley, against the Bill, and of the Bishop of St. David's in its favor.

The Archbishop of CANTERBURY, who was at times almost inaudible, said that if he had followed the dictates of his own inclination, he should have given a silent vote on the present occasion, but since he had been raised to the responsible position he then held, he felt that he had no longer the privilege of being silent, especially on an occasion when the religious character of the house and the country was at stake. (Hear, hear.) The subject before their lordships lay in a small compass, and therefore he should compress into a small compass the observations he had to make, and, in doing so, he hoped he should express his sentiments with as much deference to the opinions or feelings of others as would be consistent with the expression of his own honest convictions. They were asked to remove disabilities which excluded certain persons from seats in either house of Parliament. It appeared to him that those persons labored under a disability which that house could not remove—that of being by their opinions unfit to take part in the councils of a Christian nation. (Hear, hear.) They were unfit, because on many questions that might be argued they could not, if true to their own principles, avoid raising their voices against propositions important to the interests of the country and the welfare of the church. The Jew, if sincere, must have interests and opinions hostile to those of the Christian; he must be opposed to the spread of Christian truth as much as their lordships would be to the dissemination of Mahometan tenets. Even if the Jew were indifferent to his own doctrines, he must be still looked upon as hostile to the doctrines of Christianity. This was forcibly shown in one of the strongest protests which had appeared against the measure, and which was signed by one calling himself a converted Jew. The noble marquis had told them it was but a small voice in the legislature that was asked for. True; but a very small voice might be sufficient on occasions to turn the balance against the interests of the church. (Hear, hear.) With regard to the Roman catholics who had been alluded to, one of the first votes he had given was for the remission of these disabilities, and he would so vote again if the question were to be discussed; but his reason was, that he could not fairly refuse a body who formed a third part of the population of this empire a share in the national deliberations. They could not still call themselves a protestant legislature, but they were still a Christian legislature, and he thought it was necessary to the welfare of the country that they should remain so. The measure before their lordships was looked upon with great suspicion by a most valuable portion of the community, who looked upon it as an insult on the religion they professed. He did not look upon it in that light—he wholly acquitted the noble lord who had introduced the bill of any intention of casting a slight upon the church; but nevertheless he felt it his duty as a member of that church to record his vote against it. (Hear, hear.)

The Bishop of St. DAVID's expressed his satisfaction at having heard the noble earl opposite denounce the bill before he had had an opportunity of addressing the house. He was not blind to the threats which had been uttered as to the consequences of passing the present bill. But he would answer the noble earl in the words of an infinitely greater man than himself, "The Lord's will be done; I must do mine." It had been asserted, though there was no proof of the fact, that the bill could only proceed on an assumption that the country was actuated by an entire indifference towards religion. If such was to be believed, some curious results would be obtained, looking at the places from which the petitions in favor of this bill had been sent. But for himself he must declare he had no confidence in such a religious thermometer. He feared he was not altogether guided by surmise when he asserted that the Jews had not yet ceased to be the objects of an unreasonable and hereditary dislike on the parts of numbers of enlightened Christians. Looking, indeed, back into past times, it was morally impossible that such should not be the case; and, although the evils immediately resulting from such a state of things were abated, and had passed away, yet they had left deep traces of their former effects in the existing habits and feelings of the conntry. If that was not the case; if no noble lord who heard him was conscious of entertaining such feelings; then he must confess himself to be one of the most prejudiced persons in that house, for he certainly had experienced the feelings he had adverted to, and he had used his utmost endeavors to get rid of them, so as to prevent them from having any influence upon his decision. Much as the question under consideration had been debated, he was not sure that any great degree of attention had been paid to the particular sentiments to which he had referred. It had been urged as one of the strongest reasons for rejecting the bill, that it was the practice of the Jews to express the utmost abhorence of that divine person who was held by Christians in the utmost degree of reverence. Such, indeed, was the argument of the petition presented by a noble earl opposite, from the General Assembly, and that was urged as the strongest reason against the bill. The most reverend prelate below him had adverted to it, and the late Archbishop of Canterbury had also made that the main ground for the impossibility which he felt of giving his consent to a measure like the present. But he must be allowed to say that in his opinion the charge, or rather the reason urged against the bill, had no adequate foundation. He might be told the Jews denied the divine character of the Saviour. But in what respect, might he ask, did the Jew differ in this from an Arian? Did not the Unitarian also deny the divine character of Christ, and also what the church conceived to be the plain sense of Scripture in the Saviour's assertion of his divine origin? He merely urged this as a reason why their lordships should not refuse to admit Jews to privileges which had been already granted to others who stood in exactly the same position as the Jews towards the Christian religion. There was also another ground for not considering the Jews to be bound by their religion to any such hostility to Christianity as had been inferred by the most reverend prelates to whom he had adverted. He found the Jewish historian who had narrated the events which occurred in relation to the Saviour speaking of our Lord as a person who fell a victim to the cabals of a particular sect of priests. And also a most distinguished writer, the Jewish philosopher, had described Christ as one who had advocated a spiritual religion in lieu of a religion of forms and hypocrisies. And he found some Jewish writer stating it to be his opinion that a Jew might become a Christian and yet remain bound by the Jewish law of ceremonial. There was ample room for the difference of opinion that existed amongst the Jewish and Christian sects without necessitating the existence of any special hatred to Christianity, such as had been imputed generally to the Jewish race. The bill was one most entitled in every respect to their lordships' favorable consideration, and if they rejected it, the grounds upon which they did so, must be of the plainest and most intelligible description. The country would not be contented with airy speculations, though such might, by the ingenuity of some noble lords, be invested for the moment with a seeming solidity. Their lordships must be reminded that a great constituency had deliberately made choice of a Jew for their representative, and that the House of Commons had shown a willingness to remove the disabilities which prevented Jews from sitting in the legislature. It now remained for their lordships to determine whether they were prepared to tell the constituency of the metropolis that they should not have the man of their choice to represent them, and also to declare to the House of Commons that they were not to be permitted to declare what classes of persons were to be permitted to take their seats in that assembly. Their lordships had been told that the bill was inconsistent with the existence of Christianity, and that it would prove dangerous to the interests of the church. Now, as those assertions were meant to stand as reasons for not passing the bill, he should like to know in what the danger to the church consisted. Was it because the special province of the legislature was to regulate the doctrines of the church? Such an assertion could not be seriously made; and, if so, wherein did the danger consist of admitting a Jew to an assembly which had no control whatever over the doctrines upon which the Christian faith was based? Would it also be maintained that a Jew would so utterly disregard the feelings of his constituents as to offer an insult or attempt an injury to their religion? It had also been urged that the country would incur the risk of the Divine displeasure by showing favor to the objects of the Divine wrath. He would abstain, from obvious motives, from casting any ridicule upon such an argument, lest that which was meant for the latter should be wilfully or mistakenly applied to the sacred subject of discussion. But, with respect to the treatment of the Jews, he was quite sure that the present generation had, by means of their ancestors, incurred a very heavy debt towards the Jews in this respect, of which he was not quite sure they would ever be able to acquit themselves. It was his belief that, upon the common principles of our nature, the interests of the church were quite as likely, or more so, to be assailed by a dissenter as a Jew. This was said to be a question rather of principle than of expediency. He had fully as much respect for principle as any man in the house; but he must confess that he could see nothing of the dignity of a principle in any of the arguments which had been used against this measure, and which, indeed, seemed to him less arguments than sophistical fallacies, which had over and over again been disposed of. It had been insisted upon that the measure would un-Christianize the legislature, whereas the legislature would never be un-Christianized to any greater extent than the country itself should be un-Christianized. It was said that if we admitted to the legislature persons who did not profess the same religion with ourselves we should part from the only security we had for the conscientious discharge of the duties of that legislature. No one denied the influence of religion over men's various views of morality; but there was a common ground on which men of all religions could meet, and come to a tolerably distinct and unanimous opinion as to abstract right and wrong. It was equally fallacious to assert that the measure would be an innovation upon the constitution of this country, on the principle that Christianity was held to be part and parcel of that constitution. No doubt the principle of the old English constitution was that absolute exclusion, which rejected alike not merely Jew, Turk, and infidel, but heretic and schismatic; but this principle had long since been abandoned as a part of the British constitution. The legislature had, in the exercise of its undoubted right, from time to time, modified, and modified still further, this exclusive principle; and to say now that the legislature could not, without a dereliction of its duty, still more modify the principle or destroy it altogether, was the real attack upon the constitution. Then, as to the question of Jewish nationality, it was said that the Jew, as such, was essentially an alien, and by that fact excluded from the privilege of taking part in our legislation. And Dr. Arnold had been cited as an authority for the proposition that a Jew had no more right to legislate for us than a lodger to manage the household affairs of his landlord. With every respect for Dr. Arnold, he must express the feeling, that the reverend gentleman's theory on this subject was derived rather from inapplicable analogies in Greek and Roman history, than from any view of the actual state of the case, or the actual circumstances of this country and its present people. Dr. Arnold's opinions on this particular question were carried to an extreme, which he (the Bishop of St. David's) thought very few of their lordships would be disposed to adopt, for the reverend doctor considered that it would be no departure from justice were our government to do with the Jews that which the Spanish government of old had done with the Jews and with the Moriscoes, namely, to expel them the country altogether. It was urged, further, that not only was the Jew an alien in this conntry, but that he was unsusceptible and incapable of the ties which bind an Englishman to the land of his birth. It was assumed that the home of the Jew must be always in a foreign land—that his heart must be ever in Palestine. Doubtless the religion of the Jew was a religion of hope, teaching him that at some time or other his race would be restored to their original abiding place; but there was nothing in theory or in fact, which justified the statement that the Jew, as the member of a political state, did not take the same interest in the welfare of that state with his fellow-citizens. The right rev. prelate concluded by earnestly exhorting their lordships to pass this measure. As a believer in the unerring course of God's authority and power, and in the ultimate triumph of Christianity, he was firmly persuaded that in adopting the present measure their lordships, while consulting the interests of justice, would not be impairing those of the Christian religion, would be hastening, rather than impeding its triumph. He considered that every exclusion which distinguished the Jews from their fellow-subjects had the effect of creating an additional fold in the veil which shut them out from the light of the true faith. Still longer to irritate the Jews by invidious distinctions was the precise way still longer to retard the triumph of Christianity, and to prevent it from accomplishing its high mission on earth, glory to God, peace and good will among men. (Hear, hear.)

The Bishop of OXFORD opposed the bill. Those who advocated the measure insisted upon it as giving to the Jews, our fellow-subjects, rights of which they were unjustly deprived. Nothing could be more painful to an honorable mind than the idea of such an injustice as this, and he for one, did he believe that the measure gave the Jews rights to which they were entitled, would vote for it, regardless of ultimate considerations, but he wholly denied that the Jews were entitled to the privileges proposed to be couferred upon them. (Hear.) He considered that to give them these principles would be destructive of the principle of our consitution and of the best interests of the country. The *jus petitionis* was no correlative of the *jus civitatis* or the *jus suffragii*. His right rev. brother, who last addressed their lordships, and who had charged all the arguments against the measure as being sophistical fallacies, said, "It is not the birth-place of the Jews which makes them another nation from us, but their religion." Why, this was the precise point, the very thing wich gave them a nationality inconsistent altogether with the claim now set up for them. The Jew, if he be a real Jew, cannot belong to any other nation than his own; the distinct injunctions of his religion are that he shall not blend with other peoples; that, when dwelling with other peoples, he shall ever remember that he is wholly diverse from them, and he is especially enjoined to the practice of his peculiar religious observances, to the purpose that these may keep up the distinction, and preserve him pure from mixture from those with whom he may be otherwise in daily contact. What said Mr. Van Hoven, a Jewish writer, in a recent work on Judaism? Why, this: that the peculiar preparations of food among the Jews were designed for a select and holy nation, that so it might remain for ever undefiled by intimate communication with people of another faith. Another recent Jewish writer, the Rabbi Pruhl, emphatically reminded his co-religionists here that, however born in England, they were not Englishmen, for that Jews, of whatsoever land natives, were of the Jewish nation only, and had no national relation with the people around them. Thus inculcated the Rabbi, and such was the universal feeling of the Jews. Infinite examples might be adduced to prove the fact. Let him mention two that occurred to his mind. When Napoleon desired to bring back his shattered army from Russia, money was essential to him. Who supplied this money? A Russian Jew; yet, as a Russian, national interests would have effectually kept him from extending his aid. When war between England and France raged with its most internecine fury, and money was needed by France to enable her to sustain the struggle, who advanced this money? An English Jew, in whom English nationality would have forbidden the loan. (Hear, hear.) The right rev. prelate proceeded to contend that, if the Jews had no title to the proposed boon as of right, they had as little claim to it under any other consideration. The noble marquis who introduced the measure, called upon their lordships to pass it as a matter of kindness. The concession, so far from being a kindness to the Jews, would be fatal to them. What the Jews were peculiarly in danger of at the present moment was infidelity, the result of decaying hope and dying expectation. For Christians to grant them the right of legislating for a Christian community, would be at once to tell them that those Christians had as little faith in revelation as themselves, and the example would be instantly effective in the destruction of what remained to them of religious belief. The Rabbi Pruhl, to whom he had already referred, expressed, in his pamphlet, the surprise which filled his mind, when he observed the disposition of a Christian body to emancipate the Jews, a disposition which he distinctly attributed to a regardlessness for the Word of God. The Jews here were spoken of as though they were the descendants of Jews long settled in the land, whereas, in point of fact, none of the Jewish families in England were of older date here than two hundred years. In addition to the claim of right which the noble marquis (Lansdowne) had urged, he had spoken of the advantages which would result to the nation, from bringing Jews into parliament. The noble marquis had not, however, shown them the nature of those advantages. If it could be proved that it was necessary for the constituencies that the Jew should exercise the right which was said to belong to him, of sitting in parliament, then there would be some argument; but he would maitain that such was not the case. There were, to be sure, certain advantages to be gained at election times—(hear and laughter)—which the Jews could supply; and he knew enough of the history of the last City election to enable him to form an opinion of their character. He was of opinion that the election in question was a sort of business transaction, in which one candidate supplied the character and the other the capital. (Cheers and laughter.) The noble marquis, in the course of his argument, had said that their lordships had better pass the bill at once, or they would have it reiterated again and again, until they did. He thought he might leave that argument to their lordships' own consideration. If a measure which they believed to be morally wrong, or morally unquestionable, were to be passed on such grouuds, he said they could not perform an act which could more utterly stultify their own character—(hear, hear)—and tend more to reduce the house to a nonentity, than by so doing. (Cheers.) What he had stated appeared to him to be the main argument of the noble marquis. The noble viscount (Canning) had followed on the same side, and had entered into the difficult question of how far the passing of the act would tend to unchristianize the legislature. He (the Bishop of Oxford) entertained a strong opinion that such would be its effect. It seemed to him that they were now asked to take the greatest step which could be demanded of a Christian legislature. They were asked to admit those who came amongst the people of this nation on the profession either that they were not Christian, or that they were haters of Christianity; and it would be impossible if the act was passed to refer any more to a Christian priciple as governing that assembly. He would tell them of the difficulties they would have to encounter. When the British Association was sitting last year, to relieve the great distress in Ireland, a body of the Wesleyan dissenters raised a large sum of money towards that object. A sub-committee of the association was appointed, to draw up a letter of thanks to that body; and in that letter they expressed their acknowledgments "for the act of Christian charity which they performed." Now there was on that committee a member of the Jewish body, who took exception at the word Christian, and begged that it might be struck out. The member in question said to the committee, "You have admitted me on a level with yourselves, and I will not admit charity to be a Christian virtue. You are charitable in spite of your Christianity, and not because of it." The end of the matter was that the word was struck out, and the letter sent thanking the Wesleyans simply for their charity. He said, *ex uno disce omnes*. The same difficulties would arise in other matters; and from the day when they legalized the admission of the denial of Christianity, they could no longer appeal to Christianity as their guide. (Cheers.) He asked them if the laws of England were based upon anything but the laws of God, revealed through the medium of Christ Jesus? There was no doubt that such was always the ground on which the validity of every English law was based. Something had fallen from the right rev. prelate who had preceded him, that had given him (the Bishop of Oxford) real pain, although there was nothing in it. The right rev. prelate had spoken of the direct, important, and unquestionable relation which he alleged to exist between Judaism and Christianity. Now that there had been a direct, important, and unquestionable relation between them was well known, but he denied that any such relation existed at present; and he hoped the right rev. prelate would allow him (the Bishop of Oxford) to remind him, that had Judaism been suffered to remain in the ascendant, it would have proved the tomb of Christianity. A more dangerous argument could not be promulgated. In point of fact, Christianity was not a settled doctrine, but a belief of the heart in an individual, the Saviour of the world, and who formed the heart of religion and the centre of faith. Judaism was an entire denial of the whole system, and a Jew, accordingly, believed the person in question to be nothing more than an impostor, whom his ancestors slew. It was therefore apparent that these two opposites could not be reconciled. With regard to the petitions which had been presented, there was something peculiar about the feeling of the country. It was said that the few dissentient petitions augured that feeling to be in favor of the bill; but he considered the silence to have a significance the other way. There was another reason which increased the importance of the question before them. The relations of the Church to the state of the country afforded at the present time questions not the easiest for solution, or the safest to defer settling. He thought that in those difficulties a reasonable man would trace this—that the legislature, by a slow yet certain progress, had become gradually more estranged from the Church of the country. Now, he asked, what could more certainly and abundantly increase the evil than the passing of this bill? And when they considered the present difficulty in adjusting Church matters, there could be no doubt but that the adoption of the measure would eventually lead to the separation of Church and State. He, for one, was not in favor of such a separation, as he believed that the Church would suffer most irreparably, and that the nation itself would suffer still more. Nearly all the great subjects which were continually coming before them involved the same question, and none more so than that of national education; and because the passing of the bill now under their consideration would render the settlement of those questions almost impossible, he beseeched them not to pass it. (Cheers.)

Lord STANLEY was as much opposed to persecution as any man; but he was at a loss to know how opposition to the present bill could be designated by that name. To the deprivation of civil rights on the grounds of religious opinion he was as much opposed as any man; but the protection of the laws was one thing, and the privilege of making them was another. (Hear, hear.) That was a privilege, not a right, the absence of which involved neither persecution nor penalty; and it was, moreover, a privilege which the legislature was bound to fence round with every security necessary for the rights of the country. (Hear, hear). The noble marquis who introduced the bill had said that up to the time of Elizabeth there was no exclusive system in this country on the grounds of religion, and that when exclusion did commence, the terms "on the true faith of a Christian" had no reference whatever to persons of the Jewish persuasion. Why, before that time, so far from a right to sit in the legislature, a Jew had no right to set his foot on British soil. (Hear, hear.) The noble marquis said that the act of William and Mary abrogated the religious penalties, and that for thirteen years there was no legal obstruction to the entry of Jews into parliament; but the noble marquis should recollect that at that time the Jew had no means of getting naturalized in England. (Hear, hear.) He could hold no freehold, no property by which he might become qualified; and the oath was administered on the New Testament, on which it was impossible that a Jew could be sworn. And yet the noble marquis told their lordships that because certain words had been obliterated from the statute-book, there was not in the time of William and Mary any legal obstacle to a Jew entering parliament. Next came the question of what constituted a proper qualification for a seat in a Christian legislature. If such seat was the inherent right of every British subject, why require pecuniary qualification? why exclude minors or women? (Hear, hear.) With the exception of the right rev. bench, who sat there because parliament was a Christian assembly—(Cheers)—every clergyman of the Church of England was excluded from a seat in the legislature, and yet no one complained of the violation of an inherent right. (Hear, hear.) Had not all those persons a right to complain of persecution as well as those who were legislated for in this bill? (Hear, hear.) Nobody disputed the right of the legislature to enforce a pecuniary qualification, and he would boldly ask whether it was a greater disqualification in the Christian assembly of a Christian country for a man to be without a certain income per year, or to be a Jew, repudiating all you worshipped, despising all you looked up to with veneration, and, if he was a sincere Jew, wishing that your blasphemous religion should be trodden to the earth? (Loud cheers.) He cared not what might be the opinion of the nominal Jew or the nominal Christian, whose religion was but a garment which might be taken off at pleasure; but he contended that the sincere follower of the law of Moses, must know and believe that, to assert that any one shared the throne of the God whom he alone worshipped, was that crime which, by his law, should be punished with the utmost severity. (Hear, hear.) He (Lord Stanley) did not wish to enter too deeply into that solemn question; but the Jew must either believe that the founder of Christianity was co-equal with God himself, or he must look upon him as a malefactor justly condemned by the laws of his offended country. (Hear, hear.) He had no hereditary hatred of the Jew, whom he looked upon as for many centuries the depository of the Word of God. With respect to the character of the Jew of the present day, he believed him to be in the main as good a citizen as any other British subject; but with respect to his religious views, he could not consent to place him on a level with any denomination of Christians. The case of the Unitarians had been quoted; but they would be offended if called by any other name than that of Christian, and the Roman Catholics held fundamental principles similar to those of the Protestant. Yet those were the men whom some noble lords and right rev. prelates would put on a footing with the unbelieving Jew. (Cheers.) The noble marquis had reminded him (Lord Stanley) that in 1832 he had voted for the removal of Jewish disabilities; but civil and municipal disabilities were different matters from a seat in the legislature of the country. It had been said that they should defer to the wishes of the constituency, which had thought fit to return a Jew. Suppose the City of London had thought fit to return a pauper, a minor, or a female, would their right have been admitted, or would their selection be allowed to overrule the law of the land? (Hear, hear.) He contended that the Jew was not of this nation, but of a nation apart. He had no interest in British interests any more than he had in German or French. Suppose that instead of a seat in the other house the Baron Rothschild had obtained a peerage, would not his presence interfere very much with the freedom of discussion in that house? How could he express in strong terms their adherence to Christianity in the presence of a man to whom every word spoken in favor of Christianity was a direct offence? (Hear, hear.) The great question of principle was, whether they would retain the Christian character of that assembly, or adopt a course which, in spite of the paucity of petitions, would, he believed, alienate the national affections from the national legislature. The noble marquis had told them that if the bill were thrown out it would be again and again introduced. If such should be the case, he trusted that its fate would be to be again and again rejected by their lordships' house. (Hear, hear.)

On the division, there were 128 votes in favor of the second reading, and 163 against it, being a majority of 35 against it. In the majority we find the Archbishops of Canterbury and Armagh, and the Bishops of Bangor, Bath and Wells, Carlisle, Chichester, Exeter, Glocester and Bristol, Lichfield, Lincoln, Llandaff, London, Oxford, Ripon, Rochester, Salisbury, and Winchester. In the minority were the Archbishop of York and the Bishops St. David's, Worcester, Manchester and Hereford. The Bishops of Ely, Peterborough, Norwich, and St. Asaph, did not vote. The Bishops of Chester, and Sodor and Man, have not seats in the house.

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For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

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March 25—tf

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THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W A Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. March 25—tf

BANVARD'S

MAMMOTH PANORAMA OF THE MISSISSIPPI RIVER!

Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

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December 18—yl